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## FOREWORD

I have great pleasure in writing this Foreword to Dr. D. G. Koparkar's annotated text in Pali of Buddhappiya's Pajjamadhu for several reasons. This is the first publication of the Research Department of the Ahmednagar College which was founded in 1947 only. Secondly, Dr. Koparkar's book supplies a great need. It has been repeatedly prescribed for study by the Bombay and other Universities, but as far as I know no edition in Devanagari characters has so far appeared anywhere in India. Thirdly, I am greatly interested in the research work carried on in the various Departments of the College. Professor Koparkar, who has recently received the degree of Doctor of Philosophy of the University of Bombay for his thesis on "The Evolution of Grammatical Gender in the Indo-Aryan," has, with others, succeeded in creating academic atmosphere in the new College in such a short time. I have no doubt Dr. Koparkar's scholarship will find ample scope in research both in Sanskrit and Pali. Personally I can wish Dr. Koparkar a great success in his research work because I believe he has great capacity for work of this nature.

12/1 A, Station Road,

**B. P. HIVALE**

## ACKNOWLEDGMENTS

I have made full use of the Sanskrit Dictionary of Monier-Williams, the पाइअसदमहण्णवो; the Pali Dictionary of Childers and Rhys Davids and the works of Malalashekharā referred to. I had the proud privilege of studying the poem with Prof. R. D. Vadekar of the Fergusson College, Poona, and he had solved so many knotty points in the text. I am greatly under his obligations. Dr. S. B. Deo, M.A., Ph.D., my former student, and some time my colleague in the College for Girls, Poona, prepared the first draft of the Introduction and Translation of the poem. His industry and insight in Prakritic studies have been a great asset. I record my thanks to Dr. Deo for his ready help despite the fact that he was working in the Deccan College, Department of the Sanskrit Dictionary, and that he was busy with the preparation of certain excavation reports in collaboration with Dr. H. D. Sankalia.

I am grateful to Principal T. Barnabas for his kind consent to publish the work as a Publication of the Ahmednagar College, and to Rev. Dr. B. P. Hivale, M.A., Ph.D. (Harvard), B.D., J.P., the founder and first Principal (Retd.) and now Director of the Ahmednagar College, for writing the Foreword.

## INTRODUCTION

### Personal History of the Poet

Pajjamadhu or "the nectar-like verses" is a panegyric in 104 verses in praise of the Buddha composed by Buddhappiya. The reticence of oriental authors regarding their date, habitat and biographical details is proverbial. Buddhappiya has however been frank enough to mention in verse 103 that the Venerable Elder अनन्द वनरत्न was his guru. This आनन्द वनरत्न, according to Malalashekharā,<sup>1</sup> belonged to the अरञ्जवासी sect of the Buddhists and the pupil of दिम्बुलागल मेघङ्कर. आनन्द being himself a scholar of repute left behind him a galaxy of brilliant scholar-disciples like गोतम धेर, चोळिय दीपङ्कर, and वेदेह धेर.

We are here concerned with चोळिय दीपङ्कर who was popularly known as Buddhappiya. "He was, as his name implies, a native of the Cola (Solean) country in South India. He probably formed a member of the community of monks whom पण्डित परक्कमवाहु persuaded to come over from the Cola country to re-establish the सासन firmly in Ceylon."<sup>2</sup> In the colophon to the रूपसिद्धि attributed to the same Buddhappiya it is said that "he was renowned like a lamp in the दमिळ country, and being the Resident Superior there of two monasteries, चूडामाणिवय and बालादिच्च, caused the religion to shine."<sup>3</sup> Thus, it is evident that in the Cola country Buddhism was in its pristine purity at the time of Buddhappiya who seems to have reached eminent renown for his abilities there.

1. Pali Literature of Ceylon, RAS, London, 1928, p.220



As mentioned above, besides Pajjamadhu, Buddhappiya also wrote रूपसिद्धि, a work on Pali grammar, which according to Malalashekhara<sup>4</sup> although following the कच्चायन सन्धिकल्प in its general outline,... is a much fuller and more exhaustive work, supplying any deficiencies in the कच्चायन."

### His Date

There is unfortunately no mention of the date of composition of either the रूपसिद्धि or the पञ्जमधु. Edmund Gooneratne however opines that these two texts may not be far removed in time and hence we may safely premise that the Pajjamadhu was composed at the same time as the रूपसिद्धि, to which our scholars give A. D. 1100 as the probable date." (JRS, 1887, p. 2.). According to others, the date of our poet must be the same as that of another Vedeha Thera who in the thirteenth century wrote पञ्चकण्ठना Description of Adam's Peak and रसवाहिनी, a collection of 108 stories derived from the अट्ठकथास.

### Contents of the Poem

|                           |    |                      |
|---------------------------|----|----------------------|
| नमसन्ति                   | 17 | मेरु                 |
| संगुलिपन्ति               | 18 | चक्रवाक, दीपा        |
| 10 पादा                   | 19 | सूर, चन्द्र, नवखत्ता |
| 1 शिखिच्छक, सोवर्धि       |    | चक्र, ध्वज           |
| अग्निवस्ती, पादवत्सक      | 20 | पद्मयुग              |
| 2 गङ्गापीठ, वद्धमान       | 21 | संख                  |
| पुष्पाङ्गुल, पाती         | 22 | मच्छयुगल             |
| 3 गङ्गातपस, खग            | 23 | सत्त आपगा, दहा       |
| सन्निजनी, मोरहृत्थ        |    | सेला, पताका          |
| 4 अकुरा                   | 24 | पाटकि, चामर, तोरण    |
| 5 पुष्पापत्त, दाम         | 25 | पद                   |
| 10 पादा, समुद्री [हृत्थो] | 26 | सुवण, अय्य, वाट्याह  |

|                                   |       |                       |
|-----------------------------------|-------|-----------------------|
| 27,28 हत्थि                       | 86    | वाचा                  |
| 29 हंस                            | 87    | धम्म                  |
| 30 एरावण                          | 88    | वण्ण = वाचा           |
| 31 वासुकि                         | 89    | अद्भुतचरित            |
| 32 मोरराजा                        | 90    | पदपटिच्छकपंकज         |
| 33 चतुर्मुखहेममावा                | 91    | धम्म                  |
| 34 हिमवद्दि                       | 92,93 | दन्तधातु              |
| 35 पादपंजरगतकरवीक                 | 94    | पत्तधातु              |
| 36 चक्रवाक, मकर                   | 95    | धम्म                  |
| कोञ्ज, जीवजीव                     | 96    | बोधि                  |
| 37 किन्नरकिन्नरी                  | 97    | गुणमञ्जरी             |
| 38 उसभ, सवच्छवेनु                 | 98    | धम्म                  |
| सोळसधातुधामा                      | 99    | अट्ठमिकमग्ग           |
| 39 सत्ता                          | 100   | सासन                  |
| 40-60 His other limbs             | 101   | मग्ग                  |
| 70-83 His unfathomable knowledge, | 102   | संघ                   |
| पारमित्या                         | 103   | Reference to the guru |
| 84,85 धम्म                        | 104   | Colophon              |

### Stotra Form of the Poem

These detailed contents show that the poet wanted to imitate the stotra kind of literature in Sanskrit very much common with the followers of the bhakti cult or the devotees of a personal God. The deification of the Buddha was complete amongst the adherents of the महायान sect and the later Hindu पुराणस like the विष्णु and भागवत had even admitted the Buddha as the ninth incarnation of God विष्णु. Idol-worship was the order of the day and our poet appears to have been nurtured in such atmosphere. In describing the parts of the body of the Buddha, the poet observes the usual rule, देवतानां रूपं पादांगुष्ठप्रभृति.



The treatment of the subject is however different here in comparison with the Sanskrit stōtras. Buddhappiya, besides describing the limbs of the Teacher every time prays that they should bring some good to the disciples of the Master or to humanity in general. The last lines of many verses containing such a benediction are just like a refrain of the song. This the poet does with sincere devotion no doubt, but it makes the poem dull and monotonous.

### Want of System

Another point to be remembered about this stotra is that out of 104 only 43 verses praise the beauties of the Buddha's figure, while the rest of the verses are devoted to similar descriptions of the requisites (परिवस्त्राः) of a monk, the decorative articles the paraphernalia of worship, and lastly, the images in miniature of various goods, birds, beasts and objects which are probably arranged on the pedestal at the feet of the Buddha's idol. Verses 18 and 19 however seem to refer to objects that are possibly only painted on the walls in the temple as they cannot be conveniently presented in small models of clay or stone. The promiscuous mixture of descriptions of various items is further illustrated in verses 84 to 101. Thus, the Dhamma is eulogised in 84 to 88, 91, 95, 98!

### Philosophical Contradictions

Buddhappiya is many times not consistent in asking for boons. Thus, in some places he prescribes mundane prosperity to the beings as the highest goal: अर्थसिद्धि 89, कुसल 80, 87, जनताहित 20, 81, 95, जनमंगल 89, जनस्स तानं 23, जनान् परिपुण्णगुणे 42, जयमंगल 5, 6, नयतामयना-

रणजय 2, रिपुजय 19, वित्त 63, बुद्धि 12, सत्तिसंवरिय 9, सिरिसंगम-मंगल 86, सुख 85, सुमग 68; OR, the aim is the absolution from sin:-अघदन्ति 25, अघातप 65, जनाघ 54, किलेसदाह 91, कुमतिमन्त्रिका 13, दुरिताजिय 64, पापवूलि 60, पापफणिनी 32, व्यसन-धम्ममल 44. Once the poet mentions the bliss of heaven as the end of human life: पुरन्दरपुर 30. On other occasions he mentions the rewards of heaven and liberation in the same breath as if they are on par: सगापवग 47, 96, उभयसुख 83. As a finishing stroke, the poet on his own part desires to attain enlightenment only by successive stages after several births. What he immediately wants in verse 104 is money, peace and friends.

निर्वाण, however, is the main theme of the poem and the following are its synonyms used: अनुत्तरमंगल 24, अमत् 100, 101, आमोक्खमुत्तिवधुया संगो 58, उत्तरकल 73, गति हनन्तु 39, सब्बगतिवारणं वारेतु 14, पद 3, 33, 36, भवण्णवसमुत्तरण 50, 55, भवदुखा निव्वमन्तु 75, भवसागरपारतीरसप्पत्तन 99, भवस्सितजन्तु मोधेतु 74, सब्बजनभवगन्तुकत्तं वारेतु 29, संसारसागरसमुत्तरण 57, लोकुत्तरा-दिसुख 45, लोकुत्तरा सिरी 9, वरधन 99, संराजधानी 38, सन्ति 21, 24, 76, 78, सन्तिपुर 6, 26, सफल 97, संकल 71, सिवपुर 43, 51, 92, सिवकल 46, 48.

### Buddhappiya's Literary Style

In depicting the charming person of the Buddha, the poet showers a veritable downpour of similes and metaphors many times irrelevant (as in 53) and conflicting (as in 54). Some verses are laboured and full of far-fetched imagination. They may even be called a labyrinth of poetic fancy run riot. Sometimes the poet indulges in popular etymologies (11) and puns (97). The poet's models are the ornate Sanskrit stōtras and in comparison with them his



Being written in ornate and Sanskritised Pali the poem resembles the तेलकटाङ्गाथा. Both the works display that amount of literary excellence and poetic fancy as may be expected from the then people of Ceylon in general and Buddhist monks in particular. Both belong to what is called as the shataka type of poetry of Ceylon Buddhism. But even then the तेलकटाङ्गाथा is more appealing and simple.

### Stages in the History of Pali

Pali, like other Prakrits, is not a uniform language and has undergone various phases in its career. For instance, the language of the verses in the जम्भाया, येरीगाथा, धम्मपद and जातक evinces many archaic forms. The सुत्तनिपात is said to be the most ancient collection of poems only because of its language. Then came an age of prose which is best illustrated in the निकाय. These two phases of Pali may safely be grouped under the category of canonical Pali.

The third stratum was characterised by the works of the commentators headed by Buddhaghosa. This may be called the अट्ठकथा phase. It belongs to the fourth and fifth century A. D. This phase, though late, may be said to be identical with the second, as the commentators deliberately tried to imitate the language of the older canon.

### Language of the Poem

Pajjamadhu, however, may be said to belong to the most decadent stage of Pali. There are several deficiencies in its language. Some of them may be due to the very corrupt nature of the single ms. on which the text was based in the Roman edition of

colophon only is in शादूलविकीडित. Metre is a great check to decide the genuine readings because the poet has observed the rules of prosody to the detriment of the rules of grammar. A full list of such ungrammatical forms will not serve any useful purpose. They are recorded as forms *m. c. (metri causa)* in the Notes. For example, there are metrical shortenings of vowels as in अदत्त्व 18, ठित 63, सज्ज 64, कतरूप 78, ठपित 92, चरणम्बुजि 36, भोगवलि 63; lengthenings as in पापयातु 43, 99, जनतां 62; doubling of consonants as in अघ 74, आभत्तो 76, प्पदवी 83, प्पभुत्ति 74, 88, प्पल 77, 73, अव्व 73, म्मण 1, सस्सेवि 6, 16, 38, 44, हेतुद्दसा 89; simplification of doubles as in दह 29, दुखा 75; addition of a syllable as in जरता (जरा) 101, तयोन्नं (तयानं, तेसं) 76, समन्ति (a confusion between सम and सन्ति) 78, सितत्तलाय (सितताय) 2, सोवत्थि (सोत्थि) 11; loss of syllables as in इन्दिराय 40, पराजि 54, पंकेस्सु 90, सुनिब्बिकारं 82, विट्ठोसनासं 101; loss of अनुस्वार as in पादम्बुजाकर 22, विगाहितु 22, लहु 43, 92, अघातप 65, संबोधिजाण 34, जनान 39, निजत्त 41, मक्खिक 13; truncated forms as in पादस्सया 2, पादपरिचारिकता 28; अनुस्वार added as in तस्सं 56; and the forms with conjuncts which are generally not allowed in Pali, like, अत्र (एत्थ) 5, 17, यत्र (यत्थ) 5, 11, परिवत्थि (परिवत्तित्वा) 2, अत्थसिध्दा 89, लक्ख्या (लक्खिया) 41, 62, विभूत्था (विभूतिया) 17, व्याकत्तुं (वेय्याकात्तुं ?) 5, संक्लेस (संक्ले) 13, 23. It is also metre which makes the poet use the gliding or euphonic consonant *-m-* to avoid the hiatus in 29, 31, 64, 67.

There are the older present participles in अं in stead of those in अन्तः—आकड्डयं 52, आवीकरं 32, समुद्वहं 17; and the Imperative 3rd pers. sg. forms of the आत्मनेपद in तं in place of those in तु—अदत्तं 26, अवत्तं 18, कुत्तं 53, 54, तिदत्तं 40, देत्तं 46, नयत्तं 30, नेत्तं 33, भदत्तं 17, 22, वत्तत्तं 20,



Idiomatic Acc. in lieu of Gen. is illustrated in 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

On the whole, the poem lacks in the vigour of poetic imagination, is unsystematic in arranging the subject-matter, is full of repetitions and contradictions, and is couched in a rugged and artificial language. It is, thus, far from fulfilling the promise of 'Sweetness'.

There is a Singhalese gloss on the poem by an unknown author, but it is said to be more verbose and diffuse than the text.

### BY THE SAME AUTHOR



A critical Edition of the  
Linganus'asana of Durgasimha  
Deccan College, Poona, 1952.



Vidusakas in the Sanskrit Darmas

The Essay was awarded the V. N. Mandlik Gold Medal and Prize by the University of Bombay

in 1945. (Unpublished)

॥ बुद्धपियत्थेरविरचितं ॥

॥ पज्जमधु ॥

नमो तस्स भगवतो अरहतो सम्मासम्बुद्धस ।

वण्णापपुण्णससिमण्डलतो गलित्वा

पादम्बुजंगुलिदलद्वसुधालवान् ।

पन्तीव सत्थु नखपन्ति पजाविसेसं

पीणेतु सुद्धसुखितम्मणतुण्डपीता ॥ १ ॥

खित्ताय माररिपुत्ता परिवत्थ सत्थु

पादस्सया जितदिसाय सितत्तलाय ।

या जेति कञ्चनसरावलिया सिरि सा

देतङ्गिनं रणजयंगुलिपन्ति कन्ता ॥ २ ॥

सोवण्णवण्णसुखुमच्छविसोम्मकुम्म-

पिट्ठीव पिट्ठि कमतुन्नति भाति येसं ।

ते सुप्पतिट्ठितसुकोमलदीघपण्हि-

पादा जिनस्स पददन्तु पदं जनस्स ॥ ३ ॥

अच्छेरपङ्कजसिरि सिरिया सकाय

ये मद्दिनो विय चरन्ति सरोजसीसे ।

सञ्चुम्बिता विय च तेहि परागरागा

ते नीरजा मुनिपदा पददन्तु लव्विख ॥ ४ ॥

आगामिकालजनमङ्गलभत्तुभावं

व्याकत्तुमत्र कुसलेनिष निम्मितानि ।

यत्रासुमद्वसतमङ्गललक्खणानि

साधेतु न पदयुगं जयमङ्गलानि ॥ ५ ॥



सरसेविजन्तुवरसान्तिपुरप्पवेसे  
 निच्चं सुसज्जठपितानि'व मङ्गलाय ।  
 ये ते दधानि कलमङ्गललक्षणानि  
 वत्तन्तु ते जिनेपदा जयमङ्गलाय ॥ ६ ॥  
 सब्बे'भिभूय सपदेसु निपातनस्स  
 सज्जाणकं विय यदस्सितसब्बलोको ।  
 पादा त्थ'धोकतिलोकसिरोवरा पि  
 लोकं पुनन्तु' जयमङ्गलकारणानि ॥ ७ ॥  
 लोकत्तयेकसरणत्तविभावनाय  
 सज्जो'व तिष्ठति याहिं सुविभत्तलोको ।  
 तं सब्बलोकपटिविम्बितदप्पणाभं  
 पादद्वयं जनसुसज्जनहेतु होतु ॥ ८ ॥  
 लोकुत्तराय सिरिया'धिगमाय सुट्ठु  
 राजन्ति यत्थ दिगुणानि'व पातुभूता ।  
 चक्का सनाभिसहनेमिसहस्सरानि  
 त्थ'ङ्गी दिसन्तु सकलस्सरियं जनस्स ॥ ९ ॥  
 यत्तु'ल्लसन्ति दुविधानि'व पातुभूता  
 धम्मस्स सब्बभुवनस्स च इस्सरत्ते ।  
 चक्कानि चक्कसदिसानि सुदस्सनस्स  
 तान'ज्ज जन्तुसरणा चरणानि होन्तु ॥ १० ॥  
 सत्तेसु वच्छतुं सिरी सिरिवच्छकेन  
 सोवत्थि सोत्थिम'नुतिष्ठतु पुग्गलेसु ।  
 नान्दि जनानम'नुवत्ततु नान्दिवत्ती  
 सीसान'लंकुरुतु पादवतंसको पि ॥ ११ ॥

भदाय पीठमु'पगच्छतुं भद्रपीठं ।  
 वुद्धिं जनानम'नुवत्ततु धम्ममानं ।  
 पुण्णत्तम'ङ्गिम'नुकुव्वतु पुण्णकुम्भो  
 पाती च पातु सत्ततं जनतं अपाया ॥ १२ ॥  
 सेतातपत्तम'पनेतम'घातपे'वं  
 खगो विच्छिन्दतु सदा दुरितारिखगो ।  
 संकेलसदाहम'पनेतु सतालवण्ट'  
 संवीजनी, कुमतिमाक्खिक मोरहत्थो ॥ १३ ॥  
 आकड्डनो जनाविलोचनम'त्तनिञ्जं  
 वारेतु सव्यगतिवारणम'कुसो सो ।  
 'पादम्बुजं सिरिविलासनिकेतनं'ध  
 पासादलक्षणमु'पेतु मनोपसादं ॥ १४ ॥  
 पाणीनम'त्तभजतं वरपुण्णपत्तं  
 सम्मा ददातु पदनिस्सितपुण्णपत्तो ।  
 पादेसु जन्तुमनबन्धनदामभूतं  
 दामं दमेतु विमलं जनतं मनानि ॥ १५ ॥  
 उण्डीसकुप्पलमणीपदुमेहि पादा  
 सरसेविजन्तुकरणानि विभूसयन्तु ।  
 सन्नेत्तनावुपगतानम'नग्गकानि  
 बोज्झङ्गसत्तरतनानि दवे समुद्धो ॥ १६ ॥  
 उत्तङ्गानिच्चलगुणो जितताय निच्चं  
 सेवी'व पादासिरिनिच्चसमुव्वहं'व ।  
 अत्ता'पि सकभवनुव्वहणे नियुत्तो  
 पादद्वमेरु भवतं भवतं विभूत्या ॥ १७ ॥



सो चक्राब्जसिखरी'प्य'वतं समन्ता  
 सञ्चूपसगाविसरा जनतं समगं ।  
 दीपा पुथू पि चतुरो द्विसहस्र खुदा  
 धारेन्त्व'पायपतमानम'दत्त्व जन्तुं ॥ १८ ॥  
 सूर्ये पशोधयतु जन्तुसरोरुहानि  
 चन्दो पसादकुमुदानि मनोदहेसु ।  
 नक्खत्तजातम'खिलं सुभताय हेतु  
 चक्रं धजं रिपुजयाय जयद्वजाय ॥ १९ ॥  
 जेतुं ससंसदसुदस्सनचक्रवत्ति--  
 चक्रानुगन्तललितं यहिमा'वहेय्य ।  
 चक्राणुवत्तिपरिसावुतचक्रवत्ति--  
 नं वत्ततं पदयुगं जनताहिताय ॥ २० ॥  
 पूजेतुमा'गतवता वजिरासनद्वं  
 इन्देन छडितमहाविजयुत्तराख्यं ।  
 सङ्खं पविट्ठमि'व मारभया पदाधो  
 पादट्ठसङ्खमि'ह वत्ततु सन्तिया वो ॥ २१ ॥  
 सोवण्णमच्छयुगलं सिवभत्तभोग--  
 इच्छाबहूपकरणं भवतं जनानं ।  
 कुम्भीलाधिगाहितो'व पदुट्ठाचित्ता  
 पादम्बुजाकर विगाहितु नो पढोन्तु ॥ २२ ॥  
 सत्तापगा जनमनोजमले जहन्तु  
 संक्खेसदाहम'पनेन्तु दहा च सत्ता ।  
 सेला च सत्ता विदधन्तु जनस्स तानं  
 लोकप्पसिद्धिजनने भवतं पताका ॥ २३ ॥

पाटाङ्कि सन्तिगमने भवतु'पकारा  
 दाहत्तने' सुजहतं पदधामरं'तं ।  
 सल्लोकलोचनमहुस्सषडसितं'व  
 वत्तेय्य तोरणम'नुत्तरमङ्गलाय ॥ २४ ॥  
 यस्मिं' मिगिन्दगतभीतिबलावद्वु--  
 दानानता सिरीविदारणपीळिता'व ।  
 नाब्जागिरी करिवरो गिरिमेखलो च  
 तं सीहविक्रमपदं हन्ता'वदन्ति ॥ २५ ॥  
 पापाहिनो हन्तु पादसुषण्णराजा  
 व्यग्धाधिपो कलिजने अदतं असेसं ।  
 वालाहअस्सपति सम्पतितुं अदत्त्वा  
 पायेसु' पापयतु सन्तिपुरं पजायो ॥ २६ ॥  
 छदन्तदन्तिललितं गलितं रुसम्हा  
 'लुदत्तादुब्भिनि दिसे अचलं दधानो ।  
 पादट्ठहात्थिपति सम्पति जन्तुतासे  
 तासेतु हासम'परं दिसतं सतानं ॥ २७ ॥  
 सव्वाङ्गिनो चरणुपोसथहात्थिराजा  
 पापेतु सव्वचतुदपिकरज्जलार्खि ।  
 किच्ची'व पादपरिचारिकता नियुत्ता  
 केलाससेलपटिमा हितमा'चरेय्य ॥ २८ ॥  
 सामिस्स हंससमये दहपासवद्व--  
 म्--आसीनवेसगमको विय पादहंसो ।  
 निग्घोसगन्तिजिततो विय मूगपक्खो  
 वारेतु सव्वजनताभवगन्तुकत्तां ॥ २९ ॥



ओदाय दिव्यसरासिं खिललोकसन्ध-  
रम्मङ्गिवापिम'वगाहितवा'व पादे ।  
एरावणो करिवरो मनसा'भिरुद्धे  
जन्तुं ॥ पुरिन्दरपुरं नयत'व सीधं ॥ ३० ॥

हित्वा सकं भवनम'ङ्घ्रिनिसेवनस्थ-  
मा'गम्म रम्मतरतायि'ह निरिसतो'व ।  
पालेत्व'मूनि पदवापितरङ्गभाङ्गि-  
-म-अङ्गीकरोन्ततनु वासुकि नागराजा ॥ ३१ ॥

नाथस्स कञ्चनसिखावलजातिलील-  
मा'वीकर'व पदनिस्सितमोरराजा ।  
तं धम्मदेसनरवेनि'व लुहकस्स  
लोकस्स पापफणिनो हनतं असेसं ॥ ३२ ॥

संसारसागरगते सधने जने ते  
नेतं पदे कलच्चतुस्मुखहेमनाया ।  
निव्वाणपत्तनवरं भरुकच्छकन्तं  
सुप्पारपण्डितगता विय आसु नावा ॥ ३३ ॥

सम्बोधिजाण परिपाचयतो मुनिस्स  
भत्तो यथा हिमवताहि समाधिहेतु ।  
एवं मनेन भजतं हिमवादिपादे  
सम्बोधिजाणपरिपाचनहेतु हेतु ॥ ३४ ॥

दळ्हं पराजिततया मुनिना सरेन  
मुञ्जस्सरो'पगतपञ्जरबन्धनो'व ।  
सो पादपञ्जरगतो करवीकपक्खी

ते चक्रवाकमकरा अपि कोट्ठजीव-  
ञ्जीवादिपाक्खिसरा सरसी'ध भुत्ता ।  
वेस्सन्तरेन चरणम्बुजि निम्भज्जन्ता  
जन्तू तर्हि विय पदे सुरमेन्तु निष्ठा ॥ ३५ ॥

तं चन्द्रकिन्नरगति'व गतस्स बोधि-  
सत्तस्स तस्स सपजापतिकस्स भाधं ।  
संसूचयन्तपदकिन्नरकिन्नरी वे  
सामागिमग्गपटिपत्तिमु पापयन्तु ॥ ३६ ॥

सं राजधानिमु'सभो बहत्'गभारं  
पीतिप्पयो पजनयेय्य सघच्छधेनु ।  
सस्सेविनो अभिरमेन्तु छ कामसग्गा  
धारेन्तु झायिमि'ह सोळस्स धातुधामा ॥ ३७ ॥

सुत्वा जिनस्स करवीकसरं मनुज्जं  
अञ्जो'ञ्जभीतिरहिता अपि पक्खनीका ।  
हित्वा गतिं विय ठिता पदसत्तरूपा  
सत्तं भवस्सितजनान गतिं हनन्तु ॥ ३८ ॥

सोवण्णकाहळयुगो'पममि'न्दिराय-  
सन्नीरपुप्फमुकुलो'पममु'स्सथाय ।  
निच्चं सुसज्जठपितं मुनि विट्ठतं ते  
जङ्घाद्वयं जनविलोचनमङ्गलाय ॥ ४० ॥

लक्ख्या? विलासमुकुरद्वयसन्निकासं  
ताडङ्कमण्डनविडम्बकम'सुसण्डं ।  
जानुद्वयं लळितसागरवुच्चुलाभं  
होतं जगत्तयनिजत्त विभूसितुं ते ॥ ४१ ॥



छदन्तिदिन्नवरदन्तयुगोपमाना  
तं हृत्थिसोण्डकमपुण्णगुणा तवोरू ।  
लीलापयोधिसिरिकेलिसुवण्णरम्भा-  
खन्धा'व देन्तु परिपुण्णगुणे जनानं ॥ ४२ ॥

जङ्घकखकद्वयसमापितचित्तपाद-  
चकद्वयी मनमनोजहयो मुने ते ।  
'सोणीरथो सिरिवहो मनसा'भिरुच्छं  
लोकतयं सिवपुरं लहु पापयातु ॥ ४३ ॥

रम्भोरपाकटतटाकतटासवन्त-  
रोमावलीजलपणालिककोटिकट्टा ।  
नाभी गभीरसरसीसिरिकेळिता ते  
सरसेविनं व्यसनघम्मम'लं समेतु ॥ ४४ ॥

कन्तिच्छटालुळितरूपपयोधिनाभि-  
आवट्टवट्टितनिमुञ्जितसन्वलोको ।  
सोभगतोयनिवहं धिवसो पिवित्वा  
लोकुत्तरादिसुखमुच्छिततं पयातु ॥ ४५ ॥

गम्भीरचित्तरहदं परिपूरायित्वा  
तं सन्दमानकरुणम्बुपवाहतुल्या ।  
रोमालिवालि हरिनाभिसुभालवाला  
देतं लहुं सिवफलं भजतं मुने ते ॥ ४६ ॥

चारुरसारिफलको कुटिलगलोम-  
पन्तीविभत्तिसहितो सिरिकेळिसज्जो ।  
सग्गापवगसुखजूतककेलिहेतु  
होतं तिलोकसुखजूतकसोण्डकानं ॥ ४७ ॥

गम्भीरचित्तरहदोदरगाढमान-  
मेत्तादयाकरिवधूकरसन्निकासा ।  
सन्चङ्गिनं सिवफलं तनुदेधरुक्खे  
साखासखा तव भुजा भजतं वदन्तु ॥ ४८ ॥

नीहाराविन्दुसहितगदलोपसोभि-  
व्यालम्बरत्तपदुमद्वयभङ्गिभाजा ।  
पापारिसीसलुनतेनि'व रत्तरत्ता  
रत्ता करा तव भवुं भुवि मङ्गलाव ॥ ४९ ॥

रूपरिसरीचरितचङ्कमाविब्भमा ते  
पिट्ठी यथा कललमुद्धनि सेतुभूता ।  
एवं भवणवसमुत्तरणाय सेतु  
होतं महाकनकसङ्कमसन्निकासा ॥ ५० ॥

सद्धम्मदेसनमनोहरभेरिनाद-  
सञ्चारणे सिवपुरं विसितुं जनानं ।  
गीवा सुवण्णमयचारुमुतिङ्गभेरी-  
भावम्भजा भवतु भूतविभूतिया ते ॥ ५१ ॥

लक्खीनिवासवदनम्बुजम'त्तनिन्नं  
आकड्डयं जनविलोचनचञ्चरीके ।  
सोरब्भधम्ममकरन्दनिसन्दमानं  
पीणेतु तेन सरसेन सुभाजने ते ॥ ५२ ॥

लक्खीसमारुहितवत्तरथे रथङ्ग-  
द्वन्द्वानुकारि मिगराजकपोललीलं ।  
'ताडङ्कमङ्गलयुगं विय कण्णभाजं  
गण्डत्थलद्वयम'लंकुरुतं जनत्ते ॥ ५३ ॥



लावण्य-म्-अण्वपवाललताद्वयाभं  
तं देहदेवतरुपलवकान्तिमन्तं ।  
वत्तारविन्दमकरन्दपराजिसोभं  
रत्ताधरद्वयमधोकुरुतं जनाद्यं ॥ ५४ ॥

उष्णासकुन्तिगतमत्थकनस्थुकूप-  
सुञ्ज्मूलकारसहितोद्वपवाळनावा ।  
गत्तुत्तरणवगता तव जन्तुकानं  
होतं भवणवसमुत्तरणाय नाथ ॥ ५५ ॥

ईसंविकासपदुमोदरकेसरालि-  
लीलाविनद्वरुचिरा तव दन्तपन्ति ।  
बानीवधूधरितमालतिमाल्यतुल्या  
तस्मिं जनस्म मनरञ्जनमाचरेय्य ॥ ५६ ॥

सद्वन्मनिञ्जरसुरत्तसिलातलाभा  
जिह्वा वचीनटवधूङ्गलङ्गभूता ।  
सद्वन्मसेद्वतरणी निहितापिया ते  
संसारसागरसमुत्तरणाय होतु ॥ ५७ ॥

दन्तंसुकञ्चुकितरत्तधरोपधाने  
जिह्वासुरत्तसयने मुखमान्दिरद्वे ।  
आमोक्खमुत्तिवधुया सयिताय तुह्यं  
कुञ्चन्तु सङ्गममलं जनसोतुकामि ॥ ५८ ॥

उष्णा तथाभिनवपत्तवराभिरामा  
लीलोल्लसन्तभमुकद्वयनीलपत्ता ।  
घानोरुचारुकदली वदनालवाला  
तुह्यं पवत्तु चिरं जनमङ्गलाय ॥ ५९ ॥

बालत्थलीहरिसिलातलपिद्विद्व-  
भूवल्लरिद्वयमयूरयुगस्स तुह्यं ।  
पञ्चप्पभारुचिरापिच्छयुगस्सिरीकं  
नेत्तद्वयं मनास पुञ्छतु पापधूलिं ॥ ६० ॥

इन्दीवरान्तगतभिङ्गिकपन्तिभङ्गि-  
पञ्चम्बुजस्सरतते विय गच्छपन्ती ।  
नेत्तम्बुजसिरितीरोकरणीव तुह्यं  
पम्हावली सिरिगतेह तिरोकरोतु ॥ ६१ ॥

वत्तुल्लसम्बुजविलोचनहंसतुण्ड-  
कञ्जंसुपिञ्जरमुलाललताद्वयाभं ।  
दोलाद्वयं स सवणद्वयमत्तलक्खया  
होतं तवञ्ज जनतामतिचारहेतु ॥ ६२ ॥

वम्भीकमत्थकसयानकभूरिदत्त-  
भोगिन्दभोगवलिर्विन्मममावहन्ती ।  
घानोपरिद्वित मुने तव तुण्णमुण्णा  
तग्गाहिने विय जनस्स ददातु वित्तं ॥ ६३ ॥

रूपिन्दिराय विजयेखिललोक रूपं  
घाणोरुचारुपरिघोपरिवद्वसिद्धा ।  
नीलाभवातविलुठन्तजयद्वजाभा  
तिद्वन्तु सञ्ज दुरितारिजयाय ते भू ॥ ६४ ॥

उष्णस्सितोपलनिवेशितबुन्दसान्धि  
घाणोरुपिण्डकमघातप रुन्धितुं ते ।  
होतं मुखम्बुजसिरीसिरसुस्सिताभं  
भूनीलपट्टिकललातसुवण्णलत्तं ॥ ६५ ॥



रूपङ्कवेदनविलोचनवानदिष्टी<sup>१</sup>  
 धारानिसानमणिवट्टसिरी सिरो ते ।  
 सिद्धामतोसध कतञ्जनपुञ्जलक्खी  
 होतं जनस्स नयनामयनासनाञ्च ॥ ६६ ॥

सक्खन्धवाहुयुगतोरणमञ्जगीवा-  
 धारप्पितरिसरिषतोपरि-म्-उस्सवाय ।  
 नीलुप्पला'व ठपिता सविभक्तिकं ते  
 केसा भवन्तु भुवनत्तायमङ्गलाय ॥ ६७ ॥

हेमग्घिये ठपितनीलसिलाकपाले  
 पञ्जोतजालललितं मुनि सारयन्ती ।  
 रूपसिसरीसिरासि भूसितहेममाला-  
 कारा करोतु सुभगं तव केतुमाला ॥ ६८ ॥

<sup>१</sup>व्यामप्पभालि तव कञ्चनमोरकाले  
 सूरुदये विततचन्दकचकलक्खी ।  
 मेघावनद्धसिखरुन्नतहेमसेला'-  
 यं ति'न्दचापविकती'व ददातु सोभं ॥ ६९ ॥

पट्टाय ते पणिधितो सुचिदानसील-  
 नेक्खम्मपञ्जविरियक्खम्मसच्चधिट्ठा ।  
 मेत्ता उपेक्खि'ति इमे इस पूरतो'व  
 पूरेन्तु पारमिगुणा जनतानम'त्ते ॥ ७० ॥

पत्तुत्तारुत्तरदसापणिधानबीजा  
 चेतोर्धराय करुणाजलसेकबुद्धा ।  
 सच्चञ्जुवाणफलदा सतिवाडगुत्ता  
 तं सं फलं दिसतु पारमितालता ते ॥ ७१ ॥

आ बोधिपुण्णमिपरिट्ठदिनादितो वे  
 सम्भारकालसितपक्खकृमाभियुद्धो ।  
 सम्पुण्णपारमिगुणामतरंसि तं'व  
 सच्चञ्जि कुन्दकुमुदानि पबोधयेय्य ॥ ७२ ॥

आ पच्छिमन्धवसिक्खफळलाभदाना  
 दानप्पवन्धम'पि दानफलप्पवन्ध'<sup>१</sup> ।  
 संचङ्खयि त्वम'भिपत्थनतो यथे'वं  
 जन्तु'त्तारुत्तरफळं खलु सम्भुजन्तु ॥ ७३ ॥

आरम्भतो प्पभुति याव तव'ग्गमगा  
 विक्खालितग्घकलुसं सुचिसीलतोयं ।  
 मेत्तादयामधुरसीतलतायु'पेतं  
 सोधेतु त्वं'व भवनिस्सितजन्तुमे'वं ॥ ७४ ॥

आ पच्छिमत्तम'भिनिक्खमनाभियोगा  
 पट्टाय तं पभवतो परिपुण्णगेहा ।  
 त्वं सच्चजातिगहतो अपि निक्खमित्थो  
 एव जना भवदुखा खलु निक्खमन्तु ॥ ७५ ॥

एकगतोपलतले निसिता चिरं धि-  
 धारा सुचित्तुमुतळे सतिदण्डवद्धे ।  
 निन्विज्झि लक्खणधनुद्विति सान्तिलक्खं  
 खित्ता तयोन्नम'नुविज्झतु जन्तुखित्ता ॥ ७६ ॥

त्वं पारमीजलानिधिं चतुरी'ह बाहू-  
 सत्तीहि सुत्तारि चिरं जनको'व सिन्धुं ।  
 सम्पन्नविक्रमफलो'सि यथा च सो'व  
 एवं जना विरियतफलमे'धयन्तु ॥ ७७ ॥



सत्तापराधदहने सुचिरं सुधन्तं  
खन्ती सुवर्णकतरूप समन्तिमन्ता ।  
सत्त्वापराधम'सही त्वम'स्य मे'वं  
सत्त्वे जना पि खमनेन भजन्तु सन्ति ॥ ७८ ॥

लक्खाधिकं चतुरस्रिद्यकप्पकालं  
सच्चेन सुट्टु परिभावितवाचिनो ते ।

वाचाय सच्चफुसिताय समेन्ति जन्तु  
एवं विसुद्धवचना जनता भवन्तु ॥ ७९ ॥

आदिन्नधम्ममहियत्थिरसुप्पतिट्ठा-  
धिट्ठानपारमिमहावाजिरहि तुम्हं ।  
सत्तेन केन पि यथा हि अभेज्जनेज्जो  
एवं जना पि कुसलेसु अधिद्वहन्तु ॥ ८० ॥

त्वं सत्त्वसत्तचिरभावितमेत्ताचित्त-  
तोयेहि संसमितकोधमहाहुतासो ।  
लोकुत्तरं तदितरं हितमा'वहित्थो  
एवं जनेसु जनता हितमा'वहन्तु ॥ ८१ ॥

मित्तोपकारपाटिपक्खजनापकारे  
त्वं निद्विकारमनसो चिरभावनाय ।  
पत्तो'सि लाभपभुतट्टसुनिद्विकारं  
एवं जनानुनयकोपनुदा भवन्तु ॥ ८२ ॥

सम्पन्नहेतुविभवो तुसिते विमानं  
युत्तं गुणेहि नवामि पदवी विमानं ।  
त्वं वा'धिपारमि'धिरोहिनिया तिलोको  
आरोहत्'भयसुखं पदवी विमानं ॥ ८३ ॥

त्वं वे रहांसि समबुद्धिं यथा च सम्मा  
सम्पन्नविज्जचरणो सुगतो'सि होन्तु ।  
लोकंविदो पुरिसदम्मसुसारथी'सि  
सत्था'सि बुद्धिं भगवा'सि तथे'व जन्तु ॥ ८४ ॥

सच्चित्तभू निदहितं जनताय तुम्हं  
कल्याणवण्णरतनण्णवजातिभिन्नं ।  
दुक्खगिचोरजलुपहुतजातिगेहे  
तस्सा' सुखं भयतु जीवितुमा'पदाय ॥ ८५ ॥

वाचा विचित्तवरतन्तुगत'क्किण्ठे  
स्वामुत्तासग्गुणमहारतनावली ते ।  
वेवण्णिव'त्तानिभवं सकलं पहाय  
होतं जनस्स सिरिसङ्गममङ्गलाय ॥ ८६ ॥

तं सग्गुणत्थवदहट्टसुतिप्पनाले-  
निस्सन्दमानगुणनीरनिपानतिन्ते ।  
खेत्ते'त्तासज्जिनि जना कतलोमहंस-  
बीजंकुरी कुसलसस्सफलं लभन्तु ॥ ८७ ॥

आपायिकप्पमुत्तिदुक्खनिदाघकाल-  
सन्तापिता निखिललोकमनोकदम्बा ।  
तं वण्णमेषफुसना हसनंकुरेहि  
इद्धा भवन्तु मतिवल्लरिवोल्लिता ते ॥ ८८ ॥

हेतुदसाफलदसासमवट्ठितं तं  
सत्त्वत्थसत्ताहितमा'वहणेन सिद्धं ।  
चिन्तापथातिगनुभावविभावनं ते  
भूतानम'त्यु चरितम्भुतम'त्युसिध्या ॥ ८९ ॥

सत्तापराधदहने सुचिरं सुधन्तं  
खन्ती सुवर्णकतरूप समन्तिमन्ता ।  
सत्त्वापराधम'सही त्वम'स्य मे'वं  
सत्त्वे जना पि खमनेन भजन्तु सन्ति ॥ ७८ ॥

लक्खाधिकं चतुरस्रिद्यकपकालं  
सच्चेन सुट्टु परिभावितवाचिनो ते ।

वाचाय सच्चसिताय समन्ति जन्तु  
एवं विसुद्धवचना जनता भवन्तु ॥ ७९ ॥

आदित्रधम्ममहियत्थिरसुपपत्तिट्ठा-  
धिट्ठानपारमिमहावाजिरहि तुय्हं ।  
सत्तेन केन पि यथा हि अभेज्जनेज्जो  
एवं जना पि कुसलेसु अधिष्ठन्तु ॥ ८० ॥

त्वं सत्त्वसत्तचिरभावितमेत्ताचित्त-  
तोयेहि संसमितकोधमहाहुतासो ।  
लोकुत्तरं तदितरं हितमा'वहित्यो  
एवं जनेसु जनता हितमा'वहन्तु ॥ ८१ ॥

मित्तोपकारपाटिपक्खजनापकारे  
त्वं निव्विकारमनसो चिरभावनाय ।  
पत्तो'सि लाभपभुतदृसुनिव्विकारं  
एवं जनानुनयकोपनुदा भवन्तु ॥ ८२ ॥

सम्पन्नहेतुविभवो तुसिते विमानं  
युत्तं गुणेहि नवमि पदवी विमानं ।  
त्वं वा'धिपारमि'धिरोहिनिया तिलोको  
आरोहतू'भयसुखं पदवी विमानं ॥ ८३ ॥

त्वं वे रहांसि समबुद्धिं यथा च सम्मा  
सम्पन्नविज्जचरणो सुगतो'सि होन्तु ।  
लोकंविदो पुरिसदम्मसुसारथी'सि  
सत्था'सि बुद्धिं भगवा'सि तथे'व जन्तु ॥ ८४ ॥

सच्चित्तभू निदहितं जनताय तुय्हं  
कल्याणवण्णरतनण्णवजातिभिन्नं ।  
दुक्खगिचोरजलुपहुतजातिगेहे  
तस्सा सुखं भवतु जीविनुमा'पदाय ॥ ८५ ॥

वाचा विचित्तवरतन्तुगत'ङ्गिकण्ठे  
स्वामुत्तासग्गुणमहारतनावली ते ।  
वेवण्णिव'त्तानिभवं सकलं पहाय  
होतं जनस्स सिरिसङ्गममङ्गलाय ॥ ८६ ॥

तं सग्गुणत्थवददृष्टसुतिप्पनालि-  
निरसन्दमानगुणनीरनिपानतिन्ते ।  
खेत्ते'त्तासाञ्जिनि जना कतलोमहंस-  
बीजंकुरी कुसलसस्सफलं लभन्तु ॥ ८७ ॥

आपायिकप्पमुत्तिदुक्खानिदाषकाल-  
सन्तापिता निखिललोकमनोकदम्बा ।  
तं वण्णमेषकुसना हसनंकुरेहि  
इद्धा भवन्तु मातिवल्लरिवेल्लिता ते ॥ ८८ ॥

हेतुदसाफलदसासमवट्ठितं तं  
सत्त्वत्थसत्तहितमा'वहणेन सिद्धं ।  
चिन्तापथातिगनुभावविभावनं ते  
भूतानम'त्यु चरितम्भुतम'त्युसिध्या ॥ ८९ ॥



अङ्गारकासुम'भिलङ्घिय दानकाले  
 भत्तचानो पदपटिच्छकपङ्कजा च ।  
 या तक्खणे तव पदे धटमु'ट्टाहित्वा  
 पङ्केरुं सियमधुं सरतं ददन्तु ॥ ९० ॥  
 सच्चेन मच्छपतिवस्सितवस्सधारा  
 सत्ते दयाय तव वस्सितवस्सधारा ।  
 गिम्हे जनस्स समायिसु यथा तथा ता  
 धम्मम्बुवुट्ठि'व समेन्तु किलेसदाहे ॥ ९१ ॥  
 छद्दन्तनागपतिना खमता'पराधं  
 छेत्वा करे ठपित दन्तवरा'व लुहं ।  
 लोके हिताय ठपिता तव दन्तधातु  
 सेट्ठा जनं सियपुरं लहु पापयन्तु ॥ ९२ ॥  
 तं तेमियाख्ययतिनो'स्सममालकग्धि  
 ओकिण्णमुत्तकनकावुज्जवि'पकिण्णा  
 कारुज्जवारिदचुतौदकबिन्दुबन्धू  
 धातू समेन्तु तव जन्तुसुदुक्खदाहे ॥ ९३ ॥  
 रट्ठस्स अत्थचरणाय असम्मुखस्स  
 रामेन दिन्नतिणसङ्ख'पाटुका'व ।  
 भुत्ता तथा चिरम'सम्मुखनागतस्स  
 लोकस्स अत्थम'नुविट्ठतु पत्तधातु ॥ ९४ ॥  
 वुत्तो जनानमु'पदिस्स वराहरज्जा  
 सट्ठि' सहस्ससरदं विय ज'यधम्मो ।  
 आदेय्यहेय्यमु'पदिस्स तथा पवुत्तो  
 धम्मो पवत्ततु चिरं जनताहिताय ॥ ९५ ॥

मारारिमद्दनहिताधिगमं करोता'-  
 भत्तो तथा वरमहाजयबोधि'राजा ।  
 सग्गापवग्गाहितहेतु जनस्स हन्त्वा  
 सच्चन्तरायमि'ह तिट्ठतु सुट्ठु सज्जो ॥ ९६ ॥  
 सामोदवण्णभजनी गुणमज्जरी'यं  
 चर्यालताविकासिता तव स'फलङ्गं ।  
 ओकिण्णचित्तमधुपे रसपीणयन्ती'  
 सम्भाविता भुवि पवत्ततु मत्थकेहि ॥ ९७ ॥  
 सम्बुद्धसेलवलयन्तरजाननव्हा-  
 नोत्तत्तो तिपथगा यति सागरट्ठा ।  
 धम्मापगा सुतिवसोतरिते पुणन्ती'  
 सम्भारस्सस्मि'ह वत्ततु पाचयन्ती' ॥ ९८ ॥  
 पञ्चाणकूपसितपग्गाहवायुगाही  
 सद्दालकारसाहिता सतिपोतवाहा ।  
 सम्पापयातु भवसागरपारतीर-  
 स'पत्तनं वरधने पतिपत्तिनावा ॥ ९९ ॥  
 बोज्झङ्गसत्तरतनाकरधम्मखन्ध-  
 गम्भीरनीरचयसासनसागरो सं ।  
 सो सीत्यनन्ततनुवेठितत्राणमन्ध-  
 सेलेन मन्थितवतं दिसता'मतं वे ॥ १०० ॥  
 वुत्तेन तेन विधिना विधिना ततो तं  
 लद्धानुभूतम'मतं'खिलदोसनासं ।  
 अच्चन्तरोगजरत्तामरणाभिभूतं  
 भूतं करोतु अमरं अजरं अरोगं ॥ १०१ ॥

सद्धम्मराजरविनिगतधम्मरांसि

कुल्लो धुतङ्गदलसंवरकेसरालि ।

सङ्घारविन्दनिकरो समधुं समाधि-

सक्किण्णिको दिसतु सासनवापिजातो ॥ १०२ ॥

आनन्दरञ्जतनादिमहायतिन्द-

निच्चप्पबुद्धपदुमप्पियसेविन'ङ्गी ।

बुद्धप्पियेन घनबुद्धगुणप्पियेन

थेरालिना रचितपञ्जमधुं पिबन्तु ॥ १०३ ॥

इत्थं रूपगुणानुकिञ्चनवसा तं तं हितासंसतो

वत्थानुस्सति वत्तिता इह यथा सत्तेसु मेत्ता च मे ।

एवं ताभि भवन्तरु'चारतरा वत्तन्तु ता बोधि मे

संयोगो च धनेहि सन्तिहि भवे कल्याणमित्तेहि च ॥ १०४ ॥

॥ पञ्जमधु निद्रितं ॥ *sukhita-mano*

The text of the present poem was first published in Roman characters in 1887 in the Journal of the Pali Text Society (JPTS). It was edited by E. R. Gunaratna Mudaliyar for that Journal. No edition seems to have since been taken out, though the text has been repeatedly prescribed for the examinations of the Bombay and other Universities.

All attempts to secure mss. of the poem having failed, the present text is based only on the Roman edition mentioned above. Obvious misprints in the JPTS are corrected in the body of the text and are shown in the foot notes. Other textual problems are discussed in the notes and the introduction.

Editors.

## PAJJAMADHU

### TRANSLATION AND NOTES

(1) Let the row of nails ( of the toes ) of the Preceptor, kissed ( lit. drunk ) with their mouths by the devotees with minds pure and happy, gladden those choicest people ! -The row of nails, which resembles a line of drops of nectar trickling on the petal-like toes of the lotus-like feet ( of the Buddha ) from the small curled hair ( between His eye-brows ) which are like the full orb of the moon.

*unmā*  
उष्णा wool, fibre; ( here ) soft curly golden hair *parisāvaṇa*  
between the eye-brows. They act like the sieve ( परि-  
स्तावन ) through which honey is filtered. They are  
compared to the full moon because of their golden  
colour. *pappusa*  
पपुष्ण ( i ) rounded, circular, convex, swelling, *pāḍavako*  
( ii ) full/saturated; the latter sense suits the con- *anasaṇṇa*  
text. *suddha-sukhita-mano*  
मुद्धसुखितम्मण्णो ( doubling of म् is *metri causa* ), सुद्ध *suddha*  
सुखितं च मणं यस्स, तादिसो पजाविसो, तेन ( पादवन्दनसमये ) तुण्डेन *tundina*  
पीता. *sukhita-maṇa* *maṇaṃ yāya tādiso pajāvis-*  
*so, tēna*

(2) May the charming row of the toes of the Preacher, which surpasses in lustre the series of golden arrows shot by the Devil, the foe, bestow on His disciples victory in the battle ( with the Devil ) ! -The series of arrows ( of the Devil ), which has conquered all ( other ) enemies because of its sharpness, ( but ) which is ( now ) transformed and has fallen at the feet of the Teacher.

**Construe:** माररिपुना खित्ताय सितत्तलाय (= सितताय ) जितदिसाय सत्तु पादस्सया (-य ) कञ्चनसरावहिया सिरि या जेति सा कन्ता अंगुलि-  
पन्ति अंगिनं रणजयं देतु । The golden arrows discharged by the Devil fell at the feet of the Master ( without



causing him any harm) and were surpassed in lustre by the toes of the Buddha. परिवर्त्य tr. transforming; the arrows of मार were "transformed (into flowers)" or "retarded" and fell at the feet of the Buddha. शिततलाय [शिततया, निशितत्वात्] on account of their sharpness the Devil's arrows were effective against all other enemies, but they became powerless against the Buddha. पादस्य is truncated instr. sg. like the Vedic तेजिष्ठया तपनी.

(3) Let the feet of the Victor confer shelter (or salvation, निर्वाणपद) on all people! -The feet, the heels of which are well-rounded, extremely delicate and long, and the upper side of which is gradually sloping, golden-hued, tender-skinned, and glistening, like the back of a tortoise.

सुखुम[सूक्ष्म]च्छवि tender, fine skin. सोम्य [सौम्य] gentle, pleasant, smooth. क्रमतुन्नति [क्रमतः क्रमशः उन्नतिः यस्याः] gradually sloping, convex. पण्डि [पाणि] heel.

(4) May the feet of the sage bring good fortune (to all)! -The feet, which are free from evil (or dirt), which as it were constantly go on throwing into the background with their own beauty the beauty of the miraculous (seat-)lotus on which they are rested, and which have as though borrowed (lit. kissed) the hue of the pollen (of the seat-lotus).

अच्छेरपंकज and सरोज stand for the wonderful lotus flower on which the Buddha is so often depicted to have taken his seat. सकाय [स्वकया] His own. मद्दिनो [√मृद् to crush, rub off] defeating, surpassing. Emend अति ते देहे (मणिपदेति)

(5) May the pair of feet (of the Buddha) help us secure victory (over the Tempter) and welfare! -The feet, which bear eight hundred auspicious marks, created by the skilled (creator) as if to proclaim the capacity (of these feet) to administer (भक्तुभावं) well-being (i.e. salvation) to all (present and) future generations on this globe (अत्र).

भक्तुभावं the power to bestow (भृ to give, supply). व्याकृतुं inf. of वि + आ + कृ to declare, explain. नं (i) तत् (ii) नः our. The first sense is preferred.

(6) May the feet of the Victor conduce to your (ते) victory and welfare! -The feet, which possess the excellent lucky signs, and which are auspiciously ever ready (to help) the worshippers in order that they should enter the highest City of Peace (निर्वाण).

सस्सेवि [स्वसेविन्] metri causa for ससेवि His devotees. कल sweet and indistinct, fine, auspicious.

(7) Let the feet of the Buddha purify the people! -The feet, which are the cause of victory and welfare, which have despised even the powerful heads (i.e. Lords) of the three worlds, and which have been resorted to by all people as if with the consciousness of their own downfall after having tried (and found wanting) all things which are like (the Buddha).

सपदेसु (समानं पदं येसु, तेषु) things believed by the people to be as efficient as the Buddha in bestowing निर्वाण. अभिभूय = अनुभूय having tried and found useless. निपातनस्स (= निपातनस्स or निपातस्स m. c.) सञ्ज्ञाणकं विद्य as if with the conviction (सञ्ज्ञानकं) that they are doomed if they do not seek refuge in the feet of the Buddha. सञ्ज्ञाणकं is Acc. for Instr. यदस्सितं [यान् आश्रिताः सर्वे लोकाः ते पादाः]



(8) Let the pair of feet, which resembles a mirror in which all the worlds are reflected, and which has been resorted to attentively by all the well-classified people in the world because of the conviction that this pair of feet is the only refuge for all the three worlds, be the cause of making men ready (to go to निर्वाण).

एकसरण the only shelter, protection. विभावना strong faith, conviction. यहि [यस्मिन्] sc. पादद्वये. सुविभक्तलोको humanity well-marked by sex, caste, religion, riches, etc. The correct compound in c would be पटिविम्बित-पद्मलोकदण्डाभं; inversions like this are common to all Prakrits. आभा lustre, appearance, similarity.

(9) The feet (of the Master) should bestow all glory on the people!—The feet, on which shine the marks of wheels with the hubs, rims and a thousand spokes, and which appear doubled (on the two feet) as if to secure duly (for the people) the divine wealth (of निर्वाण).

लोकुत्तर super-mundane. अधिगम attainment. अंघ्री [अंघ्री] two feet. पातुभूता चक्का should be पातुभूतानि चक्कानि but the loss of नि is as old as the Vedic विश्वा भूतानि.

(10) Let the feet (of the Buddha) be the refuge of all beings!—The feet, on which the wheel-marks resembling the discus सुदर्शन appear beautiful and doubled as though to be the masters of the entire world and of the Dhamma.

सुदस्सनस्स चक्कसदिसानि is irregular for सुदस्सनचक्कस्स सदिसानि.

(11) Let wealth reside with the people due to the श्रीवत्स mark (on the chest of the Buddha). Let His सोवत्थि [स्वस्तिक] mark bestow welfare on all mortals.

Let the mark of the नन्दिवत्ती (conch-shell) gladden the people. And let His foot-ornament decorate the heads (of the bowing disciples).

श्रीवत्स is the auspicious mark on the chest of the चक्रवर्तिन् and the अर्हत्. नन्दि joy. नन्दिवत्ती or नन्दियावट्टो or दन्दिखणावट्टो is a conch having a right-hand turning. Such conch was used for a king's consecration. Here it refers to one auspicious mark on the soles of the Buddha's feet. There is a deliberate attempt to connect the words सिरिवच्चक, सोवत्थि and नन्दिवत्ती with श्री+√वस् स्वस्ति and नन्दि. The popular etymology in the first case makes the poet use the form वच्चतु for वसतु on the analogy of अच्छ from अस्.

(12) May the auspicious throne (of the Buddha) give us firm abode (पीठं) for the prosperity (of all). May the mystical diagram वर्धमान contribute to the prosperity of the people. May the pitcher full (of water) bestow perfection on the devotees (अंघ्रि). May the alms-bowl protect all people from danger for all time.

भट्ठी is the बोधिमण्ड, seat of wisdom, on which the Buddha was enlightened. वर्धमान (i) some mystic figure like स्वस्तिकपञ्चक, (ii) dish, platter, lid, begging vessel. The first sense is preferred to avoid repetition. अंघ्रि sg. for the class, जात्येकवचनम्. पुण्णकुम्भ the auspicious pitcher full of water placed at the feet of the Buddha. पाती is from पत्ती [पात्री] by compensatory lengthening. Note the formalistic correspondence between भट्ठी and भट्, वर्धमान and बुद्धी, पुण्णकुम्भ and पुण्णत्त, पाती and अपाय.

(13) The white umbrella should remove this heat of sin. The sword should ever destroy the brood of foes in the form of sins. The fan made of palm-leaves



should allay the burning sensation in the form of taints. The bunch of peacock feathers should ward off flies in the form of evil tendencies.

अपनेतं=अपनेतु. The form is in आत्मनेपद. संक्लेस spots, taints, impurities, afflictions. मोरहस्त [मयूरहस्त] handful of peacock feathers (Mar. मोर्वेले) used as fly-whisks. तालवृण्ट [तालवृन्त] stem of palm-leaf. Metre requires the irregular सन्धि, अघातपेत्तं (अघातपं एत्तं) and \*मन्त्रिक without the अनुस्वार.

(14) The goad which attracts the eyes of the people towards itself should control the elephant in the form of the (six different) forms of existence. The foot-lotus which alone is the abode of the graces of the goddess of wealth should assume the characteristics of a palace which please the mind.

अत्तनिम्नं [आत्मनिम्नं] towards it. •निकेतनं•व = •निकेतनं एव. मनोपसादं (मनोपसादकं) पासादलक्षणं like the palace the foot-lotus should afford all happiness to the devotees. For, do we not obtain anything we want if we have access to the palace (i. e. to the king)?

सत्त्वगतिः consist of six forms of existence (छज्जी-वनिकाया); four दुग्गतिः -निरय hell, तिरच्छानयोनि [तिर्यग्योनि] lower animals, पेटिविसय [प्रेतविषय] the world of the ghosts or Manes, and असुरा demons; and two सुगतिः - देवा and मनुस्सा. Liberation or निर्वाण is freedom from all these gatis, good and bad.

(15) The pitcher full (of water) placed at the feet (of the Buddha) should very well bestow a gift of boons on the persons who worship (the Buddha). The garland (dedicated) at the feet (of the Buddha) which acts like a fetter binding the minds of the beings should curb the hearts of the pure (i. e. sinless) people.

अत्तभजतं [आत्मभजतां] paying homage to Him. वरा एव पुण्यपत्तं (present). निस्सित [निश्चित] = आश्रित, but here, "placed by the side of." पादेसु (अश्रितं ठितं वा) दाप. Mark the double meanings of पुण्यपत्त and दाप विमलं जनतं is Acc. for Gen.

(16) The feet (of the Buddha) should (really) decorate the limbs (i. e. heads) of the (bowing) devotees (which they have already but unsuccessfully tried to adorn) with turbans, blue lotuses, jewels and red lotuses. The hand (of the Buddha) which is marked with (auspicious) signs should grant seven jewels in the form of the बोज्जङ्गस which are so precious to those who have embarked in a ship which is controlled by an excellent helmsman (i. e. the Buddha).

Construe: उण्हीस..... पदुमेहि (विभूषितानि) सत्सेवि... करणानि (बुद्धस्य) पादा (वन्दनसमये सम्मा) विभूषयन्तु। समुद्रो [समुद्रः मुद्रायुक्तः] sc. हत्यो. The Buddha while teaching the Dhamma instructs the disciples in the seven बोज्जङ्गस which are quite indispensable (अनर्घक = अनर्घक invaluable) to attain निर्वाण. Here, the Buddha = captain, Dhamma = boat, बोज्जङ्गस = jewels, devotees = merchants dealing in jewelry which they obtain from the ocean.

(17) The mountain Meru at the feet (of the Buddha) should conduce to your prosperity (O you devotees)! -Meru, who possesses the qualities of loftiness and stability, who is (the Buddha's) eternal servant being subjugated by Him, and who always puts on (i. e. borrows) as it were the sheen of (the Buddha's) feet, although he is commissioned (by gods) to uphold the mansion of Indra (i. e.



The dignity and majesty of the Buddha was so great that even the loftiest golden mountain served the purpose of a foot-stool to Him, disobeying the command of the gods that he was to support heaven. जितयाय = जिततया. समुद्रवहं = समुद्रहन् bearing, here, borrowing, robbing. For, the Buddha's feet were more beautiful than the golden mountain. भवतं = भवतु. भवतं [भवतां] your. विभूति splendour, glory. विभूत्या is Dat. विभूतिया used *metri causa*.

(18) The चक्रवाळ mountain should protect all the people on all sides from the brood (विसर) of all kinds of calamities. The four major continents and the 2000 minor isles should save all beings from difficulties not allowing them time to fall into them.

चक्रवाळ [चक्रवाल] the circular mountain which encircles the known world consisting of several concentric continents with Meru at the centre Beyond the चक्रवाळ there is all darkness. अवतं like भवतं of verse 17 is Imper. 3rd pers. sg. of the आत्मनेपद. अपाय state of loss, woe, निरय, दुग्गति. d- अपायपतमानं जन्तुं (अपायपतनं) अदत्त्वा (for अदत्त्वा, *metri causa*) धरेन्तु। For a similar use of the auxiliary verb दे vide verse 26 and Marathi: संकटांत पडूं न देतां.

(19) The sun should make the lotuses in the form of beings blossom. The moon should cause the night-lotuses in the form of devotion (towards Buddhism) bloom in the lakes of people's minds. All the constellations should conduce to the well-being (of the people). The wheel should lead to victory over the enemy (the Tempter) and the banner should prove to be the banner of victory.

Mark the figure यथासंख्य in d. Possibly the poet refers to the sun, moon, etc. painted near the idol of the Buddha.

(20) May the pair of feet (of the Buddha) lead to the good of the people! -The pair of feet, which would challenge (आवहेय्य) in order to subdue (जेतुं) even the sovereign who is surrounded by his assembly of feudatories ruling in his empire (cakka), and who possesses the glory (ललितं) of royalty similar to (अनुगन्त) that of the emperor Sudassana surrounded by his (full) assembly.

ललित grace, charm. अनुगन्त [अनुगन्तु] similar to. यहि = यत्र = अत्र, cf. यहाँ in Hindi. The pair of feet would challenge any emperor and would subjugate him on the spot (यहि). वत्ततं = वत्ततु.

(21) May the conch-mark on the feet (of the Master) give you tranquility (of mind)! -The conch-mark, which is as it were the conch-shell of Indra possessing the excellent style महाविजय, which he had forgotten (at the feet of the Buddha) when he had come to pay homage to Him, who was sitting cross-legged, and which (afterwards) seems to have hidden (पविट्ठं इव) under His feet when it contacted fear for the Devil.

The conch-figure on the sole of the foot of the Buddha is poetically conceived (उत्प्रेक्षा) to be the conch of इन्द्र. महाविजय was the great name (उत्तरा आख्या यस्य) of the conch, but the name deceived Indra because the conch like a coward sought protection under the foot of the Buddha when मार approached.



(22) Let the pair of golden fish-shaped ear-rings (of the Buddha) be very well helpful to the people to satisfy their desires regarding good luck, food, and enjoyment. Let us (also) plunge into the pond of His foot-lotuses because our minds are as though obsessed on account of the fear of a crocodile (which we may perhaps come across in an actual pond of water).

इच्छा the three principal desires of human beings are शिवेच्छा, भक्तेच्छा and भोगेच्छा. बहूपकरणं = बहूपकारकं or बहु-पकारि highly useful (in obtaining the fulfilment of desires). पदुष्ट [प्रदुष्ट] agitated, intimidated, distressed. पादम्बुजाकर and विगाहितु lose the अनुस्वार for metrical purposes. नो पहीन्तु = वयं (विभक्तिव्यत्यय) पहीम (पुरुषव्यत्यय). The pond of the foot-lotuses is quite safe as there is no fear (धि) of being confronted with a crocodile (कुम्भील) in this pond. आकर mine, (here) pond.

(23) The seven rivers should wash off the dirt (i. e. sin) in the minds of the people. The seven lakes should remove the heat caused by the Afflictions. The seven mountains should afford protection to the people. The banner should conduce to firm faith (in the Dhamma in the minds of the people).

तान [त्राण] protection. पसिद्धि=पसाद belief in Buddhism, freedom from scepticism.

(24). Let your raised seat (sedan chair) be helpful in securing peace (निर्वाण). The chowrie at your foot should completely remove (the heat of Taints) of the afflicted souls (of the devotees). The arched gateway which is raised in order, as it were, to gladden the eyes of good people should contribute to

पाटकि=पाङ्कि, a Deshi word. उपकारा=उपकारिणी or उपकारिकी. दाहत्तने [जने दाहस्मा (tortures of संक्लेश as in verse 23)] सु (=सम्यक्) जहतं (=जहातु abandon; here used in causal sense, 'drive away, purge, free, allay'). उस्सित [उच्छिन्न] hoisted. तोरण arch, portal.

(25) The foot (of the Buddha) which has the grace of the foot (विक्कम) of a lion should kill the elephant in the form of sin (अघ) 1-The foot, (seeing) which the lordly elephants नाळागिरी and गिरिमेखल bent low (in submission) with their ichor dried up on account of the terrible (बल) fear of the lion and they were harassed as if their temples were being shattered (by that imaginary lion)

Construe:-यस्मि [पदे दिट्ठे] नाळागिरी करिवरो गिरिमेखलो च [करिवरो]. मिगिन्दगतभीतिबलावदड्ढदाना [हुत्वा] सिरविदारणपीळिता इव आनता [अहेसुं], तं [बुद्धस्स] सीहविक्कमपदं [जनानं] अघदन्ति हन्तु । अवदड्ढ [अवदग्ध] burnt, here 'dried up'. दान ichor, rut. The two elephants were set on the Buddha by Māra. Correct 'दाना'नता and गिरिमेखलो च in the text.

(26) The eagle placed at the feet (of the Buddha) should destroy the serpent-like sins of the people. The best of the tigers (at His feet) should completely swallow the wicked people. The best of the steeds called वालाह at His feet should take the people to the City of Peace (निर्वाण) without letting them fall (in hell).

सुवण्ण=सुपण्ण [सुपर्ण]. वालाह or वलाह [बलाह-क] was the name of a mythical flying horse according to the संयुत्तनिकाय. It was probably so called because it was as fleet as a cloud (बलाह).



the elephant उद्धत did in order to attack in anger the enemies who are full of greed and hatred, should immediately (lit. now) ward off the calamities of the people and should also (अपरं) chase off the joy of the hundreds of enemies.

गलितं remains untranslated. लुद्धत [ रुद्रात्मन् cruel-minded, or लुब्धात्मन् avaricious]. दुग्भी=दूभी [√दुह् to injure] hostile, hating. दिस [द्विष्] foe. तास [त्रास] fear, distress. गसितु [त्रासयतु] remove, scare away.

(28) The lordly elephant worshipping (उपोसथ) the (Buddha's) feet should bring within reach of all the devotees the sovereignty of all the four continents. The image of the कैलास mountain (at His feet), which is as it were (His) fame and which is as though the maid appointed to shampoo His feet, should do good to the people.

चरणुपोसथ (i) = चरणुपोसक or चरणुपासक waiting on the Buddha's feet; (ii) (the elephant image) dedicated on the उपोसथ day to the feet of the Buddha by some devotee. पादपरिचारिकता should have been तादृ, the truncated form being *m. c.*

(29) May the swan at the feet (of the Buddha) stop the tendency of all the people to transmigrate! - The swan, who when the Master begins to laugh is seen (गमको) in a seated posture (वेस) as if his feet are fettered with strong strings, and whose wings are motionless because he is as it were conquered (by the Buddha) as regards sonorous sound and graceful gait.

हंस = हास्य. दह [दृढ] is for the usual दह, *m. c.* गन्ति=

the Master's laughter. (It is a poetic convention that laughter is white!) He therefore simply sat down. When next he heard the silvery voice of the Buddha and observed His gait, all his pride melted away and he gave up flying in the air. Hence, conceives the poet, the swan has become a mere image of a swan! भवगन्तुकत्त liking for future births in the cycle of worldly existences.

(30) Let the excellent elephant, ऐरावत, quickly take all beings to the city of Indra! - The elephant, who has abandoned the celestial lake and has taken bath in the well of the Buddha's pleasing feet which is all attractive (सम्बरम्म) to all the people.

ऐरावण [ऐरावण, ऐरावत] the elephant of Indra who was born of the ocean as one of the fourteen jewels at the time of the churning of the ocean. He should normally prefer the lakes in heaven but he instead came to attend on the feet (अङ्घ्रि, अङ्घ्रि) of the Buddha which are compared to a big well. The plain meaning of the उत्प्रेक्षा is that there was the image of ऐरावत at the foot of the Buddha's idol. मनसा अभिरुद्धे = मनापे pleasing. JPTS reads मनसाभिरुद्धे which is obviously a misprint. रु in the text should be corrected to रु.

(31) Let वासुकि, the cobra-king, protect all! - वासुकि, whose coils imitate the series of waves in the wells in the form of the feet (of the Buddha), who has abandoned his native (सकं) abode to worship the (Buddha's) feet, and who having come (to worship) has taken shelter at His feet considering them to be more pleasant (than his original home).

निस्सित [निश्चित] = आश्रित firmly settled. भङ्गि row,



(32) Let the king of peacocks who has sought refuge at the (Buddha's) feet and who displays (to the world) much more grace (of his plumage) than is possessed by the golden tuft of hair on the Lord's head, completely destroy the cobras in the form of the sins of the people as in the case of the robber (अंगुलिमाल, who was absolved of all sins on hearing) the (Buddha's) voice when He preached Dhamma.

०कंचनसिखावल + जाति + लील grace of the collection of the golden tuft of hair; or ०सिखावलय + अतिलील superior grace; य and ज are many times confused in Prakrits. रुद्रक [ रुद्रक or लुब्धक ] hunter, here 'the way-layer, अंगुलिमाल.'

(33) As in the case of (the sailor) सुप्पारपण्डित who went in a boat, let the charming four-helmed golden boat anchored at your feet quickly (आयु) take the worthy (lit. rich) people, who are still in the ocean of worldly existence, to the excellent city of निवर्ण which is as beautiful as भरुकच्छ (Broach).

Construe:-ते पदे (निस्सिता) कल.....नावा सुप्पारपण्डितगता नावा विय संसारसागरगते सधने जने भरुकच्छकन्त निवर्णपत्तनवरं आसु नेतं। The compound should have been गतसुप्पारपण्डिता (गतो सुप्पारपण्डितो याय सा). सधन rich, here 'ripe for निवर्ण', अर्हत्स. To compare निवर्णपत्तन to भरुकच्छ is in fact running down निवर्ण. The Ceylonese poet seems to have been enamoured of the wealth and prosperity of that harbour in his time. It is suggested that चतुर्मुख may have a reference to the four Noble Truths.

(34) Just as the mountain Himavat was the cause of the concentration to the Sage (the Buddha) who was ripening his knowledge of perfect enlighten-

Himavat at the feet (of the Buddha) be the cause of cultivating the knowledge of enlightenment to those who worship (the Buddha) in their hearts.

a, b refer to some incident in the life of the Bodhisatta when he chose the Himalayan peak for his meditation. भूतो in b is certainly to be emended to भूतो.

(35) Let the करवीक bird encaged at the (Buddha's) feet remove from you all your evil (sinful) talk! -The bird, who is silent (either) because he is decisively (दब्ध) surpassed by the Sage in (sweet) voice or because he is as it were freed from the bondage of the cage.

करवीक [ कलविक ] is a sparrow-like bird noted for its sweet warbling; the Indian cuckoo. जहता = जहतं = जहतु m. c. A bird let off from the cage is believed not to be noisy any more as he has no ground to grumble.

(36) Just as the multitudes of birds like the चक्रवाकs, sharks, curlews and जीवजीवs deserting their aquatic resorts (सरसी, approached and) remained attached to the lotus-like feet of (the liberal) वेसन्तर, just so (तहि विय) let the beings be ever whole-heartedly (सु) devoted to the feet (of the Buddha).

मकर a kind of sea-monster or dolphin or shark is called here a bird. Probably the monster was winged. जीवजीव or जीवजीव Greek partridge, a kind of pheasant, is in Buddhist mythology "a mythical bird with two heads" Due to वेसन्तर fulfilling the वासुदेव



be content or satisfied'] pres. pt. after which we add अहेसुं सरसीव भूत is to be emended to सरसीव मुक्त्वा (!) and वेस्सन्तरेण चरणम्बुजि to वेस्सन्तरस्स चरणम्बुजे.

(37) Let the kinnara couple standing at His feet lead (the people) to the right comprehension of the (Noble Eightfold) Path in its entirety!—The couple, which suggests (by its presence) as it were the presence (भाव) of the Bodhisattva accompanied by his wife who had attained the state (i. e. birth) of चन्दकिन्नर.

On seeing the kinnara couple at the Buddha's feet the poet is reminded of the Bodhisatta who was once born as चन्दकिन्नर. सामग्गि [सामग्री] entirety, thoroughness; for, half knowledge is a dangerous thing. पटिपत्ति complete understanding. वे [वे] indeed.

(38) Let the bull (at His feet) carry the burden of the select (devotees) to the capital *pār excellence* (स) (i. e. निर्वाण). Let the cow with her calf yield milk in the form of spiritual joy (पीति to the people). Let the six heavens which can be attained at will gladden His devotees. Let the sixteen sanctuaries containing relics support monks who are practising meditation.

स [सम्पक्] may go with राजधानी or with वहतु. सायि [ध्यायिन] eg. for class of monks. धातुधाम or धातुगम्भ [ > डाम्भ, डाम्भवा ] receptacle for ashes, relics, etc. of the Buddhists. The हीनयान followers have 16 such shrines.

(39) Let the creatures at His feet destroy all the (good and bad) gatis (transmigrations) of the

became fearless of one another on hearing the voice of the Victor melodious (मनुज मनोज) like that of the cuckoo, and who (thereby) overcame (lit. gave up) the cycle of births (गति) and as it were sat as creatures at His feet.

पञ्चनीका [प्रत्यनीका:] natural enemies having hereditary hatred for one another as mentioned in verses 26 to 38. गति = भवाभव = चतुपत्ति, existence after existence. निर्वाण consists in release from the six gatis—गतिविषमोक्खं परिनिर्वाणं। करवीकसर is one of the महापुरिसटक्खणस.

(40) Let the pair of your shanks, O Sage, which are like a pair of golden gourds, and like the buds of the flowers of the blue lotus and sannira, remain quite ready for all time for (i. e. to receive) the festivities (of the devotees) and for their auspicious onlooking!

काहळ [कुष्माण्ड, कूष्माण्ड] kind of pumpkin-gourd, white gourd; Pr, कोहण्ड, काहळ (वाद्यविशेष), कोहळ(ळ). इन्दिराय is metrical shortening of either इन्दिरालय or इन्दिरायतन blue lotus. सन्निर is Deshi सन्निर(i) some green vegetable or (ii) kind of cucumber. In either case the buds of their flowers must have been long.

(41) May the pair of your knees be helpful for (the people of) the three worlds to decorate their spiritual bodies (निज्ज)!.—The knees, which appear like the two toilet-mirrors (or play-buds) of the goddess लक्ष्मी, the fleshy fatness of which imitates an ear-ornament, and which are similar to the charming bubbles of the sea.

सकल (i) mirror. (ii) सकल bud. लक्ष्मी or लक्ष्मी kind.



tie (साधारणधर्म) in the three similes is the convex shape of the Buddha's well-developed knees. •निजत्त loses the अनुस्वार *m. c.*

(42) Let your thighs give the people all good qualities! -The thighs, which are comparable to the excellent tusks that were given away (in charity, to accomplish शीलपारमिता) by छद्दन्त, which are like the gradually tapering trunks of an elephant, and which resemble the stems of golden plantain-trees used as play-things by लक्ष्मी in her sport-lake.

तं = ततः next. छद्दन्त's tusks the hunter could not cut off. The dying elephant therefore sawed them with his trunk and offered them to the hunter!

(43) O Sage, let the chariot in the form of your hips quickly (लघु) carry all beings in the three worlds to the pleasant and auspicious city (of निर्वाण)! -The chariot of hips, which has a pair of wheels in the form of your wonderful feet, fixed to the double axle in the form of your shanks, to which is (harnessed) a lovely (मनोज) horse in the form of your mind; and which carries लक्ष्मी in it (i. e. which is beautiful).

जघनचक्र=जघना+अवचक्र [अक्षक]. चित्तपादचक्र either the feet are compared to wheels or the wheel-marks on the soles are said to be the wheels of the chariot. मनोज = मनुज्य [मनोज] prob a corruption in the text. शोणी [शोणी] is equally possible in Pati. लघु पापयातु is for लघु पापयातु *m. c.*

(44) Let your navel completely (कल) quell the heat (घम्म, धर्म) in the form of the calamities that befall your devotees! The navel, which has the same

of the line of hair (on your stomach the water in which) flows from the side of the big lake in the form of your august (रम्म) chest.

रम्मोर=रम्म+उरस् sandhi as in Sk. पाकट [प्रकट] clear, clean, or big. •पणालिकाय कोटिकाय तिष्ठति इति, •पणालिककोटिकट्टा. Mark the shortening in पणालिका which is allowed optionally to first members in a compound. केळिता is to be interpreted to mean "like." केलायति (from केलि) to sport, amuse with, and also "to ridicule, imitate." Hence केळित=विडम्बिका. The heat of disasters is allayed by the water in the navel-reservoir where it is drained by the canal of रोमावली from the big lake of the chest!

(45) All the people (devoted to the Buddha) are whirling round and round and drowning in the whirlpool in the form of the navel (of the Buddha) situated in the ocean in the form of His beauty agitated by the waves (also streaks, tinges) of His bright complexion. Helpless (विवस) as they are, they have to drink a great quantity (निबह) of water in the form of His grandeur. (Consequently), let such people reach the state of unconsciousness induced by the pleasure of experiencing transcendental समाधि.

A swimmer caught in an eddy of the troubled (आलुलित) ocean has to drink without reserve (विवस) or hesitation much water and be unconscious. The devotees also should meet with a similar happy accident and be intoxicated (मुच्छित) by concentration. आलुलित moving, stirred, rolled on, covered with. निमुञ्जित plunged into caught. पयातु enter into.

(46) O Sage, let the creeper in the form of the



promptly bestow the auspicious fruit (i. e. निर्वाण) on the devotees!—The row of hair, which resembles a current of water in the form of compassion overflowing the deep lake in the form of your mind.

रहद [ हृद ] lake. परिपूरयित्वा सन्दमान० flowing after filling to the brim. तं [ तत् ] next. रोगलि [ रोमन् + आलि ] thin line of hair. देतं = देतु. भजतं = भजतां worshippers.

(47) The chess-board in the form of your charming chest, which has four quadrants (विभक्ति) made by the lines of short curly hair, and which is as it were a fitting (सज्जो) sport requirement of लक्ष्मी, should become the incentive (हेतु) to start the game of dice with a view to secure the happiness of heaven and of salvation to (the devotees) who are (still) addicted to betting for obtaining the (lower) pleasures of the three worlds.

विभक्ति chambers, compartments. अपवर्ग[अपवर्ग] = निर्वाण. शीण्डक [ शीण्ड, शीण्डक ] addicted. होतं = होतु.

(48) Let the branch-like arms of your Kalpa-tree-like body, which resemble the trunks of a pair of she-elephants in the form of Love and Compassion which reside (गाहमान) deep in the depths (उदर) of the lake in the form of your mind, give the Auspicious Fruit (of निर्वाण) to all devotees.

मेत्ता love, करुणा compassion, मुदिता joy, and उपेक्षा equanimity are the four विभुत्ति of the mind. देववृक्ष The celestial trees : पञ्चैते देवतरवो मन्दारः पारिजातकः । सन्तानः कल्पवृक्षश्च पुंसि वा हरिचन्दनम् ॥ In the heart lived the two cow-elephants, मेत्ता and करुणा. The two arms appeared

(49) Let your red palms be the cause of good fortune (to all persons) on the earth!—The palms, which have gone red with blood at the time of your lopping off of the head of the foe in the form of sin and which bear the semblance of two red lotuses hanging down and shining with excellent petals covered with dew drops.

नीहार dew. अगदल best petals. व्यालम्ब topsyturvy because the palms of the hands also hang low. भंगि disguise, pretext, fashion, appearance. लुनत = लवन cutting. भवुं = भवेयुं. If palms are lotuses, fingers are petals, and nails are dew drops.

(50) Let your back, similar to a broad golden causeway, and having the grace of the perambulating ground, as it were, for the Goddess of Beauty to tread on (चरित) —act as a bridge (for men) to cross the ocean of संसार as it once did over the muddy path (for दीपकर).

विभ्रमा [ विभ्रमा ] looking as graceful as, संक्रम [ संक्रम, Mar. संक्रव ] road, passage. The story of सुमेधब्राह्मण who lay in mud on the way of the first Buddha दीपकर is told in the निदानकथा and बुद्धवंस.

(51) In order that the people should be enabled to reach (lit. enter, विसितुं) the Auspicious City (of निर्वाण) when there begins to spread the attractive sound of the drum (भेरि, भेरी) in the form of the preaching of the excellent Doctrine, may your throat act as (भावभजा) the beautiful golden tabor (मुक्तिग, मृदंग) and drum for the (spiritual) good of the beings.

(52) Let your lotus-like face, which is the abode



out the fragrant honey of the Dhamma (Law), gladden all the highly (सु) worthy (भाजने) people with that juicy (honey of Dhamma).

Construe: जनविलोचनचंचरीके (large black bees) अत्तनिष्ठं [आत्मनिष्ठं towards itself] आकङ्क्ष्यं [आकर्षणं]. सोरभम्.....निसन्दमानं (च) ते लवली... ..म्बुजं तेन सरसेन (धम्ममकरन्देन) सुभाजने (जने) पीणेतु । निसन्दमान [निष्यन्दमान] dripping out. The compound in c should have been निसन्दमानसोरभसोरभ्य = सोरभ्ययुक्तं धम्ममकरन्दं.

(53) Let your phump (त्यल) cheeks, which are like the two wheels of the circular (वत्त, वृत्त) chariot occupied by लक्ष्मी, which are similar to a lion's cheeks and which possess two ears as if they are the two auspicious ears-ornaments, gladden the minds of the people.

If the cheeks are equal to the wheels (रथं, रथां), the round (वत्त) face which is so handsome (लवलीसमारहित, लक्ष्मीसमारहित, which should really be समारहितलवी०) is equivalent to the chariot. लीलः लीलायुक्तं=सदिस. जनत्ते (जन+आत्मन्) (i) minds (ii) bodies. Admitting pun also on अलंकुहतं, we can translate *cd* thus: As the auspicious ear-ornaments would decorate the bodies of persons similarly may the cheeks (of the Buddha) gladden the people's minds.

(54) Let your two reddish lips suppress the sins of the people!-The lips, which possess the beauty similar to that of a pair of coral creepers found in the sea of beauty, which have the lustre as that of a sprout of the Divine Tree in the form of the body (of the Buddha), and which surpass (lit. vanquish) the beauty of the honey of the red round

In the ocean of the Buddha's person had taken root two coral creepers, and they were the lips. In line b the Buddha's body=देवतरु, and lips=foliage of that tree. पराजि = पराजयि. वत्तारविन्द is the full-blown red lotus. Its juice must be more red. But the lips of the Buddha were still more red. अधोकुरुतं=अधोकुरुतु repress, here "destroy."

(55) My lord, let the boat of your coral-like lips, which has the sails (लकार, cf. लंगर) of the two eyebrows, which has the main mast (कूप, कूपक) of the nose, at the top (मत्थक) of which birds in the form of the soft hair (between the eyebrows) come to roost (गत), and which (boat) is sailing in the ocean of your excellent limbs, -be useful to all people to cross this ocean of the circle of existences.

उष्णा एव सकुन्तिनो । ते गता मत्थके यस्स । सो नत्थुकूपो ... .. The compound is quite awkward. गत्तुत्तर [उत्तर + गात्र] limbs par excellence. मत्थक may refer to the dove-cot or pigeon-house at the top of the mast. उष्णा (cf. verse 1) was regarded as one of the वत्तिसमहापुरिसलक्खणानि.

(56) Let the row of your teeth, which is engaging because it is covered over (विनद्ध) with the grace of a line of filaments in the interior (उदर) of a half (ईसं) opened lotus, and which is similar to the garland of मालती flowers put on by सरस्वती, offer (spiritual) diversion to the minds of those people (who are devoted to you).

ईसं [ईषत्] slightly. वानीवधू speech (वाणी) personified as a woman, the goddess of learning. तस्स *m. c.* for तस्स.

(57) May your tongue, which is as it were a red slab of stone in the spring of the excellent Dhamma, which is the charming (कल) stage for the



(जरी) to reach the Saddhamma, which is fixed (निहिता) (in your mouth) and is dear (to all), be useful for crossing the ocean of the cycle of births.

(58) You (तुम्हें = तुम्हे) should cause a complete (अलं) union of the people who have a mind to listen to you (सोतुकामी) with the bride in the form of full Liberation (आमोक्खमुत्ति) residing in the palace of your mouth, sleeping on the red bed of your tongue having two pillows of your lips and with the pillow covers (कंचुकित) of (the white linen of) the rays of your teeth.

रत्तधर = रक्त + अधर. आमोक्खमुत्ति perfect or right sort of salvation. संगममलं = (i) संगमं अलं, (ii) संगं अमलं. We follow the first sense. तुम्हें कुब्बन्तु = तुम्हे कुब्बथ। जनसोतुकामि = सोतुकामि जनं devotees that are earnest to hear (सोतुं कामो यस्य सो) the Dhamma and thereby be united with the bride in the form of निर्वाण. Cf.-अपास्ता तेसं अमत्तस्स द्वारा ये सोतवन्तो पमुचन्तु सद्धं। महावग्गो।

(59) Let the lofty (उह) and charming plantain tree in the form of your nose, having the charming (अभिराम), young (अभिनव) and tender (वर) leaves in the form of your उष्णा, having full-grown, quivering and blue leaves in the form of your eyebrows moving gracefully, and having the water-basin in the form of your mouth, -conduce to the weal of all people.

The translation takes for granted the following emendation: तथा उष्णाभिनववत्तवरभिरामा which expression qualifies कदली. लीलोहसन्त is taken with both, भमुक (Pr. भमुहा, भमुही, भमुआ, equivalent to भू) and वत्त.

(60) Let your eyes having lustre similar to that of a pair of five-hued peacock feathers of the two peacocks in the form of your green-like eyes

brows perching on the surface (पिट्ठिका) of a yellow (हरि) slab of stone (in the form of your forehead) placed in the natural spot of ground (धली) in the form of your hair (बाल), -wipe off the dust of sins in the minds of the people

पंचवर्णा the 5 colours are: black, blue, red, yellow and white. धली [स्थली] is अकुत्रिमा भू: as opposed to स्थला. The forehead is like a golden (हरि) slab of stone in the forest of the naturally growing hair of the Buddha. The two eyes are to act like the मोरहृत्स्व of verse 13 in dusting away (पुच्छ) the sins of men.

(61) Let your eyelashes, which have an arrangement (भंगि) resembling (two) lines of bees entering (two) blue lotuses (इन्दीवर), which are like two rows of flower bunches (गच्छ) on the sides of (two) lakes full of five-coloured lotuses, and which are partly (इव) concealing the lustre of your eye-lotuses, -make the people who have lost their lustre disappear from here (इह) (i. e. help them regain their original lustre).

भिंगिक [भंगक] bee. भंगि mode, arrangement, appearance. गच्छ bouquet पम्हावली [पक्ष्मावली] row(s) of eyelashes. सिरिगते should have been गतसिरिके (लोके). तिराकरोतु = ससिरिके करोतु. तिराकरणि [तिरस्करिणी] curtain, screen. In a, इन्दीवर = pupils in eyes, भिंगिक = eyelashes. In b सर = eyes, गच्छ = eyelashes. Correct: भंगि (no dash); सरतटे.

(62) Let your ears, which are like a pair of tender and long (लता) lotus-stalks that are turned golden (पिजर) due to the rays (अंगु) of the opening (हंस) lotus (कंज) in the form of your smiling face and the rays of the circular (वत्त) and blooming lotus in the form of your eyes, and which (ears) are as it



become the incentive for the people today to excel (अतिचार) over (the heretics).

वत्तुलस=वत्त+उल्लसन्त हंस [हसन्] (i) in bloom (ii) smiling. पिजर red, yellowish-red, golden. मुलाल [मृणाल] stem of lotus. The ears were reddish with the two red lotuses, the face and the eyes. अतिचार accelerated growth, superiority; healthy exercise to minds.

(63) भूरिदत्त bestowed wealth on those who dared to reach the depths of his ant-hill (तग्गाहिनी). Just so, O sage, let your उण्णा which is situated above the nose (घान, घाण) and which possesses the grace (विन्मम) similar to that of the coils of the serpent-king, भूरिदत्त, lying on the top of the anthill, bestow wealth on the people soon (तुण्णं, तूर्णं).

भोगवलि = भोग + आवलि; घानोपरिदृष्टि = ०ता both short endings *m. c.* घान is = वम्भोक and उण्णा = coils of भूरिदत्त.

(64) Let your eyebrows be ready to secure victory over the enemies in the form of evil deeds! -The eyebrows, which are like two victory banners hoisted by the goddess of Beauty when she won victory over all the (beautiful objects in the) world, which (banners) are fixed ready, बद्धसिद्धा over the lofty (उह) and grand (चार) gate (परिघ) in the form of your nose, and which flutter (विलुण्ठत) in the breeze of the fair blue (नीलाभ = नील + अभ्र).

रूपिन्दिया = रूपश्री, अखिललोकरूप विजये = ०रूपस्य विजये; the use of Acc. in such cases is pretty common in Pali in place of Gen. Thus, भण्डं भाजनकाले in कूटवाणिजजातक. नीलाभवात् prob. refers to the forehead. सज्ज = सज्जा *m. c.*

(65) May your large portico-like (पिण्डक) nose

sinis! -The nose, by which the joint of the face (बुन्द) is made (निवेशित) with the stone(-like part between the eye-brows where, the उण्णा grows (अस्सित, आश्रित=आश्रयभूत), and which possesses the golden umbrella of the forehead with the blue (steel) frame of the eyebrows (and the cloth of the hair) and which (umbrella) is as it were held over the head of the Beauty of the lotus-like mouth.

बुन्द=बोंद or बोंदि, a Deshi word, 'mouth,' body. पिण्डक round substance, button, shed in front of door supported by columns at regular intervals. अघातप for ०प *m. c.* रुधितुं (sc. होतु) ward off. ०सिरसि+उस्सित (उच्छिन्न, held)+आभं like. नीलपट्टिका may also be the decorative border.

(66) Let your head cure the diseases of the eyes of the people! -The head, with your vision rolling (or charming) on account of your pondering (विलोचन) over the (five Khandhas like) रूप, वेदना, etc., which possesses the beauty of a rounded (वट्ट) jewel ground (or rubbed) on the whetting stone, and which possesses the characteristics (लक्ष्मी) of a mass (पुञ्ज) of ointment made out of those magical (सिद्ध) herbs which bestow निर्वाण (अमृत).

रूपकवेदन is a difficulty. Probably the पंचस्कन्धस are meant. वान = वान rolling, moving or = वाण a Deshi word meaning सुभग. निसान [निशाण] touchstone, whetstone. लक्ष्मी (i) लक्ष्मी, possessing grace similar to, (ii) लक्ष्मिन् having the लक्षणस. नयनामय eye troubles, ocular diseases.

(67) May your curls, which appear like blue lotuses put with a parting line, (as if) to celebrate some festival, on the pitcher in the form of the head



(सत्त्वन्ध) and arms, -conduce to the well-being of the three worlds.

सिरिषत should be corrected to सिरिषट. सविभक्तिकं with a parting (Mar. भांग) of hair.

(68) O Sage, let the halo of light about your (head) bestow good on us! -The halo, which emits (सारयन्ती) (rays) as graceful as (ललितं) a series of lamps placed on a blue slab, precious as if it is golden, in the form of your forehead, and which has the get-up (आकार) of the golden garland on the head of the goddess of Beauty.

सारयन्ती can also be स्मारयन्ती reminding the onlooker of. हेमग्निये नीलसिलाकपाले ठपितं पञ्जोतजालं यथा तेजं सारयति तथा etc. is the idea compressed in a, b.

(69) Let that (अयं) halo of light spread a fathom about you (ते) at the time of your being a peacock emit grandeur! -The halo, which resembles the splendour of a whole bed (चक्र) of jasmine flowers (चन्दक) blooming (विकत) at sunrise, and which is as it were the manifestation (विकृति) of the rainbow on the high peak of mountain Meru envelopped (अवनद्ध) with clouds.

व्याम = व्याम (Mar. वांव) fathom. पञ्जालि [प्रभा+आली] collection of rays. Such halo of light is a महापुरिसल्लवण. चन्दक eye in peacock's feather, moon-light, eyeball Jasminum Zambac. The last sense is accepted. The compound in c qualifying इन्द्रचापविकृति should have been मेघावनद्धहेमसेलुन्नतसिखरट्ठा ।

(70) May the highest perfections practised by you (पूरतो ते) since your prayer (to be a Buddha) fill the minds (मते अस्माकं) of the people with the

these perfections, viz, the purity (सुचि) of charity, character, renunciation, wisdom, endeavour, forbearance, truthfulness, resolution (अधिष्ठातृ) love and equanimity.

पारमिस or पारमितास are called बोधिकारका or बोधिपाचना घम्मा the 10 conditions of Buddhahood, states of completeness, perfection of the powers of head and heart which the बोधिसत्त attains in several births. पणिधि [पणिधि] or पणिधान aspiration, prayer, wish, resolve which the Buddha as सुमेधब्राह्मण took at the feet of दीपकर, the first Buddha. This resolve was the impetus to attain Buddhahood. सील morality, good conduct. नेक्खम्म self-abnegation, desirelessness [नैष्काम्य] or renunciation [नैष्कर्म्य] or actionlessness [नैष्कर्म्य]. विरिय exertion, energy, perseverance. क्षमा [क्षमा] or क्षन्ति [क्षान्ति] patience, forgiveness. मेत्ता [मैत्री] friendship, kindness. उपेक्षा [उपेक्षा] indifference, balance of mind.

(71) Let the creeper of your perfections bestow the desired fruit (of निर्वाण) on the people! - The creeper, which has the seed in the form of determination (पणिधान) which is realised (पत) by gradual stages; which has grown on account of the sprinkling of the water of compassion arising from the cloud in the form of your mind; which gives the fruit of the knowledge of the omniscient; and which is guarded with the enclosure in the form of mindfulness.

चेतोर्धराय here the heart is compared to a cloud. अर्धराय or ऊर्धराय is a corrupt form. Is it उद or ऊधस् plus राज meaning the "grand cloud"? Or, is it to be connected with the Vedic ऊर्धर a granary (or cloud)? सति [स्मृति] carefulness, heedfulness, अप्रमाद. वाड [वाट]



(72) You alone (तं व) can make the Kunda flowers and the night-lotuses in the form of your devotees bloom (i. e. enlightened) ! -You, who are like the moon having nectar-rays in the form of your virtues of the accomplished perfections (गारमि), and who have gradually (कम) grown (like the moon) from your appointed (पदिठ्ठ) day (of पणिधान) during the bright fortnight in the form of the preparatory period of Buddhahood (consisting of several existences) till the full-moon day in the form of your enlightenment (or till the वेसाखी पुणिमा on which you were enlightened).

पदिठ्ठ can also be उपदिठ्ठ, the day on which you were instructed by दीपकर, संभारकाल cf. अन्नन्ते बोधिसंभारे परिपाचेसि नायको। the period of apprenticeship to be a Buddha. अमतरसि [अमृतरसि] moon. कुन्द (jasmine) and कुमुद are bloomed by the moon. पबोधयेय्य = पबोधयेय्यासि.

(73) Just as since the time you resolved (अभिपत्त्यन) to be the Buddha you accumulated (संवड्ढयि) the continuity of gifts and the (consequent) continuity of the merits (फल) of giving gifts right up to your last birth in which you surrendered even the obtaining of the auspicious reward (i. e. निर्वाण), similarly let the beings also enjoy every higher and higher reward (of their दान i. e. let them fulfil the दानपारमी).

अभिपत्त्यन [अभिप्रार्थन] = अभिनीहार, पणिधि, पणिधान, resolution.

(74) Let the pure water in the form of your spotless character, which has washed off your dirt of sin since you began in the beginning to practise the पथान penance, and which is possessed of sweetness and coolness in the form of friendliness and compassion.

respectively, -wash clean the people who are addicted to संसार, as it purified you.

अग्रमग [अग्रमार्ग] the noblest path, the पथान [प्रधान], strenuous struggle and exertion to attain निर्वाण. विक्कालित = विक्षालित = प्रक्षालित cleansed, rinsed. अग्र is अध m. c. निस्सित [निश्चित] devoted to.

(75) You freed yourself from all the house-like existences till in the last existence you practised (अभियोग) the (great) Going-forth (अभिनिकखमन) from your opulent (परिपुण्ण) house where you could have your say (पभवतो). In a like manner let all the people be freed from the misery of worldly life.

निकखमन [निष्क्रमण] or महाभिनिकखमन refers to the eventful deserting of संसार by सिद्धार्थ गौतम. पच्छिमत्त [पश्चिम + आत्मन्] last birth. जातिगह can also be जातिग्रह taking birth, but जाति is many times compared to a house and तण्हा to गहकारक. भवदुखा for भवदुक्खा m. c.

(76) The point (धारा) of your intellect (धि = पञ्चा) (first) sharpened for long (चिरं) on the surface of the grinding stone (उपल) in the form of concentration, (then) tied to the stem (दण्ड, of reed or cane) in the form of mindfulness, (then fixed) at the tip (तले) of the arrow in the form of your noble mind, and (lastly) set (ठिति) on the bow in the form of the three लक्षणस, pierced through its target in the form of Peace (i. e. निर्वाण). Let that point of intellect also (अनु) destroy the distractions (खित्ता) of beings who are distracted.

एकगता [एकाग्रता] = समाधि. उमु [इप्] arrow. सति [स्मृति] alertness, निर्विचिञ्च (निर् + √व्यध्) hit, strike. लक्ख = लक्ष्य bull's eye. लक्खण the three characteristic marks of existence are: अस्सिद्धता transitoriness, दुक्ख suffering, and अनित्यता impermanence.



अनन्ता non-soul. खित्ता = खित्तानि [ क्षित्तानि ] distractions of mind like the मिच्छादिदृष्टि etc; or खित्ता night, 'darkness'. 'ignorance'. तयोनं = तेसं m. c. Line d:-ये जन्तुखित्ता (= खित्ता जन्तुनो), तयोनं खित्ता ते धीधारा अनुविज्झतु।

(77) You, the clever one, have here (इह) acquired (संपन्न) the fruit of the perfection of endeavour (वित्कम = विरियपारमि) and crossed well (सु + उत्तरि) the ocean of perfections on the strength of your arms (struggling for) a long time (चिरं), like king Janaka who crossed the sea. Just so, let all the people succeed in reaping the reward of exertion. चतुरीह = चतुरो इह. विरियता = विरिय-पारमिता. एषयन्तु reach.

(78) Your forbearance accompanied by calmness of mind (समन्ति = सम or सन्ति) was like (कतरूप = ०पा m. c.) gold well smelted (सुधत्त, सुध्मात्) for a pretty long time (सुचिरं) in the fire of the tortures by the creatures done to you. By virtue of this forbearance you tolerated all the unbearable offences of the people. Similarly, let all people attain Peace (i. e. निर्वाण) by cultivating forbearance.

It is only when people insult you that you can show you: मित्त and सोरच्च [सौरस्य tenderness, sympathy]. Cf. the story of महिका महपतानी, and कुमारसंभव, 'विकारहेतो सति विविधान् पणान् अल्लि त एव धीराः ॥'

(79) Your speech was properly tempered (परि-भावित) with truth for a period of four lae Asankhyyas of aeons (५५५). All beings were appeased (समेन्ति) with that speech saturated (कुसित) with truth. Similarly let all people be endowed with a pure (i. e. truthful) speech.

असंख्य [असंख्य] an exceedingly large number. कल्प [कल्प] ages, cycles, planetary cultivated, cultured, sea-

(80) Yours is a lofty (महा), stable, and well-established mountain in the form of the 'perfection of determination', based (or situated) on the earth in the form of your acquired (आदिन्न, आत्त) merit, and invulnerable (अभेज्जनेज्ज, अभेदनीय, अभेद्य) by any weapon whatsoever. Similarly, let all people make a resolve to do good things.

०महियत्थिर० = ०महियं + थिर० सत्तेन should have been सत्थेन [ सत्थेन ] otherwise it would mean 'by any individual being.' अधिदुद्धन्तु [ अधि + Vस्था ] stick steadfastly.

(81) With the waters in the form of your mind practising (भावित) for ever love (मेत्त = मेत्ता) towards all beings, you have extinguished the great fire of your anger, and have thus brought about (आवहित्थो) their good both here (तदितरं = लौकिक, लोकीय) and hereafter. Let all the people do good to others in a like way.

(82) Due to long practice you remained dispassionate when friends helped you or when enemies offended you; and you reached a very unperturbed state of mind even when you got profit, power and happiness (अट्ट). In the same way, let all people banish (Vनुद) love and hatred (from their hearts)

Not being affected by उपकार or अपकार is उपेक्खा. भावना continuous practice, cultivating. प्रभुत्तट्ट = प्रभुता + अट्ट (= सुख) or प्रभुतात्त्व but the latter form is defective. सुनिव्विकारं in c is सुनिव्विकारत्तं m. c. अनुनयकोप = अनुनयपटिघ्न = रागद्वेष. अनुनय conciliation, परिणय. कोप wrath, hatred.

(83) You alone, knowing (संपन्न) the group of primary causes of rebirth, climbed the पारमिता-ladder and (stepped into) the palace of निर्वाण (पदवी) having



(युग) and situated in the Tusita heaven. In the same manner, let the people in the three worlds mount the palace of Brahmā and get (there) the happiness worldly and otherworldly.

हेतु is opposed to पञ्चय [प्रत्यय] minor causes of the peregrination in संसार. अधिरोहिनी a ladder with the 10 rungs in the form of the पारमितास.

(84) Let all the people be like you!—You, who are perfectly enlightened in quietude, who are endowed with knowledge and good conduct, who are well-versed (सुगता), the knower of the world, the skilled (सु) charioteer of the bull-like people, the teacher, the enlightened one (बुद्धि) and the blessed one.

विज्जचरण = विद्या + आचरण. सुगत [शोभनं गतं ज्ञानं यस्य] the wise. लोकविदो = लोकज्ञू. दम्भ [दम्भ] to be restrained, the bull or horse to be trained for the yoke. The antonym is धुर्व.

(85) You have deposited (निदहितं) with the people, —who are (living) in a house in the form of mortal life (जाति) infested with sorrow, fire, thieves, and flood, —happiness, arising from your pure mind, and quite distinct from (अतिभिन्नं) the happiness of possessing an ocean of jewels of variegated (कल्याण) colours. Let (therefore) these people (overcome) the calamities, live and secure that happiness.

निदहितं [निहितं from नि + √धा, cf. निधि, निधान] bestowed as a treasure. उपद्रुत [उप + √द्रु] threatened with. जीविता = जीवित. In other Prakrits उ is the suffix of both the inf. and the gerund. The happiness deposited with men is probably the Dhamma which gives निर्वाण.

(86) Your speech, which is like a long jewel-necklace put on (आमुत्त) by you in the form of your various good qualities, and woven in a thread of variegated colours, should be transferred to the throats of the devotees (अंगिकंठे), should remove all their paleness (वेवण्णिय), and should bring about their auspicious union with wealth.

Construe: विचित्त.....गता स्वामुत्त.....रतनावली [इव] ते वाचा अंगिकंठे [तिष्ठन्तु], जनस्स अत्तनिभवं सकलं वेवण्णियं पहाय [तस्स] सिरिसंगममंगलाय [च] होतं ।

If speech is the necklace the seven notes of the voice are the colours of threads, and the virtues of a good orator are the jewels. वेवण्णिय [वेवण्यं] punningly means the wrong syllables (वर्णस) or the loss of syllables in a defective speech. The necklace also removes the 'paleness' of a person when it is put on. अत्तनिभवं [आत्मनिभवं] within oneself. सिरि [श्री] (i) wealth, (ii) निर्वाण.

(87) Let the people get the fruit of the harvest in the form of good luck (i. e. निर्वाण) reaped in the field in the form of (सज्जिनि) the body. —The field, which has seed-sprouts in the form of horripilation, which is made wet because in it is absorbed (सिन्ते) the water in the form of the virtues (of the Buddha), which (water) flows (in the field) through the channels in the form of the ears (of the devotees) from the lake in the form of the praise of your merits.

पनालि [प्रणाली] big pipe, canal, water-conduit. सिन्त (p.p.p. from √ सिम्, तेमेति) moistened. अत्तसज्जिनि [आत्मन् + संज्ञा+इन्, आत्मसंज्ञके] by अत्त we mean body or mind. कतलोमहंसबीजंकुरी = कतरोमहंसबीजांकुरवति loc. sg. qualifying खेत्ते.



(88) By the showers (lit contact) of the cloud in the form of your words (वृण्ण), let the kadamba trees in the form of the minds of the people which are harassed on account of the summer in the form of the tortures of hells, etc. be intertwined with creepers in the form of (spiritual) thoughts and be flourishing (इद्, ऋद्) with sprouts in the form of (serene) delight.

आपायिक to be experienced in अपाय (hell). कुसना [स्पर्शनात्] touch, contact, stroking. हसन is prob. पसाद or पीति, or लोमहंस horripilation. वेल्लिता shaken, trembling. When the Buddha teaches the Dhamma the minds of the devotees are full of a sudden devotion and thoughtfulness. This is told on the analogy of the kadamba buds: कदम्बमुकुलन्याय- At the first rumbling of the rain clouds that tree puts forth buds on all sides and simultaneously.

(89) May your wonderful life help the beings achieve their goal (of निर्वाण) ! -Your life, which covers the stages of cultivating the पारमितास (this is हेतुदसा) and of enjoying the fruit thereof (this is फलदसा), which was ever prepared to do good to all beings everywhere, and the thorough understanding (विभावन) of the greatness of which lies beyond the field of our thinking.

समवद्वित [समवस्थित] resting on, belonging to. सत्तहित आवहणेन=सत्तहितस्स आवहणाय. अनुभाव=प्रभाव, power, dignity. विभावन perception, conception. चरितम्भुतं=अम्भुतं चरितं. अत्यसिध्दा=० सिद्धिया as in 17.

(90) Let the lotuses, which support your feet, bestow on the minds of the people who remember you the honey of auspicious (सुख) in the form of...

lotuses, which rose up quickly under your feet when you crossed the ditch (कासु) of burning embers at the fulfilling of the दानपारमिता.

Construe: दानकाले अंगारकासु अभिलंघिय यातवखणे तव पदे(सु) घटं उद्गृह्णित्वा [ठिता] पदपटिच्छकपङ्कजा सरतं भत्तत्तनो पङ्केरुहं सिवमधुं ददन्तु।

पटिच्छक from प्रति + इच्छ to uphold, receive. यातवखणे=यातवखणे [यानखणे] at the time of your treading over. घटं is quickly. Is it to be connected with घृष्ट > धिद्व > घट्ट bold ? पङ्केरुहं=० रुहट्टं. सरतं=सर-ते [स्मरतः] who meditate on you.

(91) Just as the showers sent down by the king of fishes behaving in a truthful manner allayed the summer heat of the people, similarly let the showers in the form of compassion released by you allay the heat of desires of the beings, like the shower of the Dhamma (which allays the heat of craving).

Construe: यथा सच्चेन मच्छपति.....धारा पिम्हे जनस्स [दाहे] समयिसु तथा ता तव दयाय वरिसत्तवस्सधारा सत्ते(=सत्तानं) किलेसदाहे धम्मम्बुवुट्ठि इव समेन्तु।

समयिसु [ V सम् caus. ] quelled. किलेस [क्लेश] = संक्लेश of 23.

(92) Just as Chuddanta, the king of the elephants, who tolerated all the insults of the people, cut his excellent tusks and placed them in the hands of the hunter, in the same way, you have kept the excellent (सेट्ठा) relics of your teeth for the welfare of the people. Let these relics help the people reach the Auspicious City (of निर्वाण) quickly.

उपित m. c. for ठपित.

(93) Let the tooth-relics of yours, which were



hermitage and were strewn over with pearls and golden lotuses, and which resembled drops of water released from the cloud in the form of compassion, allay the torment of acute pain of the beings.

मालका garden, field, terrace, throne. आवृज = अम्बुज. बिन्दुवन्धु like the spray.

(94) Just as the sandals made of straw given by Rama (to Bharata) proved useful in giving judgments (चरण) in the case of litigations amongst the people of the nation in his absence, in the same way, let the relics of your bowl which you had used for a long time conduce to the good of the people who are (at present) not in your presence and who are yet to be born.

अथ civil suit, litigation, case; the usual form is अट्ट [अर्थ]. तिणसंखत [तृणसंस्कृत] made of grass.

(95) (In the days gone by) the king of boars preached to (उपदिस्स = उद्दिस्स) the people their proper duties (the effect of which lasted = विव) for sixty thousand years. In the same way, you have also preached the Dhamma which expounds the things worth accepting and worth rejecting. Let this Dhamma conduce to the profit of the people for all time.

आयधम्म = न्यायधर्म, न्याय०, or ज्ञातधर्म. आदेय्यहेय्य = आदान-पटिनिस्सग्ग = चारित्तवारित्त = विधिनिषेध injunctions and prohibitions.

(96) Let the excellent and victorious (जय) king in the form of your Enlightenment be quite ready (to help the people) after having destroyed all their calamities! -The king, who is made accessible (आभत्तो) to humanity by you after having done the good

thing of defeating मार, the enemy, and who is the cause of attaining the good (हित) heaven and निर्वाण.

Construe: मारारिमहत्तं एव हिताधिगमो, तं करोता (= करीन्तेन) तथा जनस्स आभत्तो सग्गापवग्गहितहेतु वरमहाजयवोधिराजा सबन्तरायं हत्त्वा इह सुट्ठु सज्जो तिठ्ठतु। आभत्तो [आभूत] is m. c. for आभत्तो brought, made available. अपवग्ग is निर्वाण.

(97) Let the cluster of flowers in the form of your good qualities be respected (by the people) on the earth by (bending) their heads! -The cluster which possesses (भजनी) fragrance and colour (also; joy and praise), which blooms on the creeper in the form of deportments (चर्या), which is the basis (अंग) of the Best Fruit (of निर्वाण), and which pleases with its juice the hovering (ओकिण्ण) bees in the form of the minds (of the devotees).

Construe: इयं सामोदवण्णभजनी सफळं चर्यालताविकसिता ओकिण्ण-चित्तमधुपे रसपीणयन्ती तव गुणमंजरी भुवि मत्थकेहि संभाविता पवत्ततु। आमोद (i) fragrance (ii) पीति, पसाद. वण्ण [वर्ण] (i) colour (ii) praise. The first set of meanings goes with मंजरी, the second with गुणस. चर्या = इरिया movement, posture, deportment. The four इरियापथ्य are walking, standing, sitting and lying in which the monk is required to observe some strict rules to avoid all sin, ओकिण्ण [अवकीर्ण] wandering. रसेन पीणयन्ती, रस०.

(98) Let the river of your Dhamma always flow (वत्ततु) on the earth to ripen the crops in the form of the पारमितास (of others)! -The river of धम्म, which purifies all those who have come (ओतरित्ते) within the range (वस) of hearing it (i. e. धम्म), which has its source from the Anotatta lake of knowledge (ज्ञान) located in the circular chains (वलय) of the mountain (हिमालय) in the form of Enlightenment, which flows into the ocean in the form of मोक्ष.



and hence which is like the Ganges (in all respects).

The Ganges takes its source from the अनोत्त lake in the Himalayas, and flows to the ocean. तिपथगा having the three courses in heaven, on earth and in hell where the Ganges is respectively called as मन्दाकिनी, भागीरथी and भोगवती. The Himalaya stands for सम्बुद्ध (= बोधि), अनोत्त for ज्ञान, and ocean for यति (= monkhood). ज्ञानवद् = ज्ञान + आवह, आवहान. यति सागरदृष्टा can alternatively be = यति सागरार्थी (= सागरार्थिनी). सम्भार = बोधिसम्भार conditions of बोधि = पारमितास. पाचयन्ती perfecting, maturing.

(99) Let the boat in the form of your Middle Path (पटिपत्ति) take us to the Good Harbour (सम्पत्ति i. e. निर्वाण) situated on the thither shore of the ocean of संसार in order that we might secure the highest wealth (of Bliss there) ! -The boat, which has the mast in the form of knowledge, to which are tied ropes in the form of exertions (सित) by (the adjustment of) which it can catch the wind, which has the sails in the form of faith and which has the steersman in the form of mindfulness.

सित = अध्यवसित = विरियपारमी effort, energy, perseverance, tenacity. If however सित is the shortening of व्यवसित, it would mean 'resolution, determination', i. e. अधिष्ठानपारमी. By the adjustment of the ropes (पगह, प्रग्रह reins, brakes) the sails are made to catch the wind. लकार may also mean sheet-anchor. पोतवाह rowing, captain of the ship (पोत). सम्पापयातु m. c. for योगतु. वरधने Loc. for Dat. as in चर्मणि द्विपिनं हन्ति। पटिपत्ति = मज्झिमा पटिपदा The Golden Middle Course = अरियो अट्ठंगिको मग्गो The Noble Eightfold Path in which the two

(100) Let the ocean in the form of the Dhamma bestow nectar (i.e. निर्वाण) on those who have churned it with the churning mountain in the form of knowledge and with the winding coils of वासुकि in the form of the whole body (अनन्ततनु) of the precepts ! -The ocean, which holds a deep mass of water in the form of the entire body (सन्ध) of your teachings (धम्म) and which contains a hoard of jewels in the form of the seven बोज्जङ्गस.

सं = सम्यक् going with दिसतु in d. सील्यनन्त should be emended to सीलनन्त, सील+अनन्त. सील stands for the दस-सिख्खोपदानि and अनन्त is another name of the serpent वासुकि who was used as the winding rope to the churning-rod of the Mandara mountain when the gods and demons churned the milk-ocean to obtain the jewels and especially ambrosia. वेडित [वेष्टित] twisted round. मन्धसेल = मन्दरः मन्थितवत् = ० वतां. दिसतामसं = दिसतु or दिसतं + अमत्तं. वे is expletive.

(101) Let the nectar (i. e. निर्वाण) make all the beings who are worried by incurable (अच्युत) diseases, old age and death, free from them ! -The nectar, which is secured and enjoyed by observing the Vidhi (अट्ठंगिकमग्ग) taught by the (Buddha) in the proper manner and which destroys all hatred.

The second विधिना (i) in the proper manner (ii) fortunately. खिलदोसनासं = अखिलदोसनासकं m. c. दोसं is द्वेष. जरता for जरा is metrical lengthening. The यथासंख्य rule is violated in o. d., m. c.

(102) Let the bed of lotuses in the form of the Sangha bestow दिसतु on us its sweetness (or honey) ! The bed of lotuses, which blooms due to the rays of the sun given out by the sun in the form



of the Buddha, which has petals in the form of the austere practices and rows of filaments in the form of the restraints, which has the cavities in the form of concentration and which grows in the well in the form of the (Buddha's) preaching.

सद्धम्मराज the king of the supreme Doctrine, the Buddha. रसि [रसिम] rays. धुतंगs = धुतगुणs or धूतगुणs ascetic precepts or pure practices. They are 12 according to धम्मसंग्रह lxiii, 13 or 14 according to other authorities. The word धुत or धूत scrupulous, punctilious, is an antonym of कुसीत [कुसीद] slothful, lazy संवर restraints, forbearance, like सतिसंवर, कायसंवर etc. सविकण्णिको [सत्+कणिका] cavity, pericarp of a lotus.

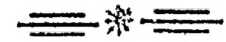
(103) May they drink deeply these honeyed verses (Pajjamadhu) composed by the bee-like monk Buddhappiya (to whom the Buddha is very dear) exceedingly (घन) delighted with the Buddha's virtues, and the chief amongst (अंगी) those who constantly (निच्च) attend upon those lotuses ever in full bloom like the Venerable (महा) Elder आनन्दवनरतन (jewel of the forest of joy) and others (like him).

रञ्ज = अरञ्ज [अरण्य] which is a paraphrase of the word वन in the proper name of the poet's guru. यतिन्द [यति+इन्द्र] senior monk, pontiff. घन in this sense occurs in Gujarati and Marwari. पियसेवि who gladly take resort to, wait upon.

(104) Thus I eulogize the form and merits (of the Buddha) as I hanker after some (lit. this and that) benefits. I lived mindfully and entertained (वत्तिता) the feeling of love towards all beings on this earth. So, on account of these two (qualities acquired by me), let the various stages of birth...

creep over (वत्तन्तु) me in future births, and let me be united with wealth, peace and good friends.

हितासंसतो = हितं (weal) आसंसन्तो m. c. ताभि as a result of (i) अनुस्सति कम्मद्वान (subject for meditation) and (ii) मेत्ता. भवन्तरुत्तरता = भवन्तरे + उत्तर० ता बोधि (= बोधियो stages of spiritual enlightenment) वत्तन्तु. सन्तिहि pl. is m. c.



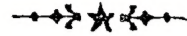
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(Of proper names, philosophical terms and important words, information about which can be collected from the Dict. of Pali-Proper Names by Malalashekharā, and the Pali-English Dict. by Rhys Davids)

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### Corrections

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